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MEMOIR OF THE REV. JOHN MORISON,

PASTOR OF THE INDEPENDENT CHURCH, BARNET, HERTS ;

*Including some Historical Notices of the Dissenting Congregation
in that Town.*

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THE fittest subjects of Christian biography are the persons who, whatever may have been their sphere of action, have devoted all their powers to the service of God. The contemplation of such characters is in every case adapted to exalt our apprehensions of the divine grace, by which they were influenced, and to lead others to go and do likewise.

If such are the objects which should be contemplated in biography, some memorials of the subject of this sketch may not be without their utility. The Rev. John Morison was born at Newcastle-upon-Tyne, April 29, 1754. During his childhood he removed, with his parents, who were natives of Scotland, to London, where he had not long resided, before a fracture of the skull brought him to the verge of eternity. His life was mercifully spared, but he carried the marks of this accident to the grave.

The early lot of the subject of this memoir was by no means favourable to the formation of the holy and useful character by which he was afterwards distinguished. He was accustomed to attend divine service with his father, at the meeting-house in Princes Street, N. S. No. 38.

Westminster, where the late Dr. Kippis had then recently succeeded to the congregation of Cawton, and Alsop, and Calamy, and Say, and Hughes ; a congregation which, under the services of this amiable and learned adherent to the Socinianism of former days, became nearly extinct. Nor did paternal labour supply to Mr. Morison what was defective in the instructions of the pulpit. Soon, however, he was removed from the care of his parents ; when in the Established Church, he attended a ministry of a different description from that at Princes Street, but not more adapted, perhaps, to the promotion of his religious welfare.

His genuine religion commenced at the age of seventeen ; and, under God, was attributed by him to a sermon which he heard from the late Dr. Trotter, of Swallow Street, a man whom the attainments of a scholar, the humility and meekness of a Christian, the urbanity of a gentleman, and the simplicity of a child, combined to render one of the loveliest of human characters. On the event and means of his conversion, the subject of this memoir was accustomed to dwell, with what might

appear too great a frequency, but it was a frequency occasioned not only by an exemplary affection to the instrument of his felicity, but especially by an exalted gratitude to its Divine Author.

Soon after this event, he united in communion at Swallow Street, a connexion which he maintained during the whole period of his residence in London. The ministry of Dr. Trotter was eminently successful in improving his views, and maturing his graces. Some papers, which he wrote at a period of forty years afterwards, record the subjects of many sermons which had fixed themselves in his memory, together with the description of benefit which he considered them as having imparted to him.

Nor was his attendance on social worship confined to the public services of the church with which he was united. Eagerly desirous of increasing his knowledge, and of improving his piety, he embraced every opportunity for attending the preaching of the gospel, whether among the Dissenters, the Methodists, or in the Established Church. The estimable subject of this sketch was accustomed to reflect with pleasure on his early habits, in this respect, as having matured his views and enlarged his charity. Whether they would be generally found to have the former effect may be very justly questioned. But situated as he then was, just emerging from total religious darkness, without books, and, excepting his pastor, without discerning friends, he could not, perhaps, have adopted a better course. It was not, however, with unmixed pleasure that he was accustomed to reflect on this course. His excursive habits of hearing the gospel, introduced him to a large religious acquaint-

ance; an acquaintance which, in too great a degree, occupied the time which he had been used to appropriate to the duties and the pleasures of retired devotion.

At an early period of life, Mr. Morison entered into the marriage connexion; a connexion which the vigorous mind, the exalted piety, the exemplary prudence, and the devoted attachment of his beloved wife, rendered his greatest temporal blessing.

Soon after his marriage, Mr. Morison united with a society composed of persons belonging to different religious communions, whose object was the promotion of each other's piety, by prayer, reading the Scriptures, and mutual exhortation. The expediency of such an association is a subject on which different opinions may be entertained; but the society referred to, was instrumental in drawing into notice some, who were afterwards usefully employed in the Christian ministry.

Of this description was the subject of these lines. No sooner had he attempted to preach the gospel, than he saw and lamented his destitution of the literary qualifications which the Christian ministry demands. Intently did he desire "to separate himself, that he might seek and intermeddle with all wisdom;" but he was a married man, and his lot in life very circumscribed. Following the advice, and bearing the recommendation of his pastor, he applied to the Rev. Messrs. Brewer and Barber, for an admission to the instructions which, at that time, they were accustomed to give at their own houses, to candidates for the ministry. But a resolution having been recently passed to exclude married men from the benefit of the institution, the application of Mr. Morison was of course met with a refusal.

Yet these excellent men were so fully convinced of the rectitude of his designs, and of his aptness to teach, that they united to advise him, while he used every means for the enlargement of his views, to embrace such openings as providence should afford for the preaching of the gospel.

On this advice Mr. Morison acted, and while he was an eminently industrious tradesman, his Lord's days, for a period of more than twenty years, were usually employed in preaching the gospel. The scenes of his labour were several villages, for the most part at a distance of from five to twenty miles from the Metropolis; a tract which, fifty years back, was almost pre-eminent in profaneness and neglect of the institutions of religion; and of which the moral aspect is still decidedly inferior to that of many remote parts of the country. These humble labours were acceptable and useful. It was a subject of grateful retrospection to this faithful labourer, in the evening of his days, that churches were formed and pastors settled in most of the villages in which he had been used to preach; churches, of which the germ was found in the humble few, to whom he had been accustomed to minister the word of life.

The subject of this memoir first preached at Barnet in 1802. No memorials exist of the early history of nonconformity in this town. The neighbouring village of Totteridge was favoured with the residence, and it would seem with the labours, of two eminent ejected nonconformists, Mr. Richard Baxter, and Mr. John Corbet,\* the latter well known as the author of a valuable little work, entitled, "Self-Employ-

ment in Secret."\* But there is no other ground to think that the cause of nonconformity in Barnet was indebted to these excellent men, but the conclusion, that if any permanent results were produced by their residence at Totteridge, those results could only be found at Barnet. The meeting-house in Wood Street, in which the venerable subject of the memoir officiated, was built in 1709. The persons principally concerned in its erection were, the Honourable Mrs. Fiennes, and John Nicolls, Esq.; the former evidently belonging, by consanguinity or alliance, to the family of Lord Saye and Sele; the latter is said to have been a legal practitioner resident in the town. Like most of our older meeting-houses in the towns and villages which surround the Metropolis, the building was of contracted dimensions, and the worshippers ranked with

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\* Mr. Baxter gives an account of the early part of his residence at Totteridge, which will, doubtless, be read with interest. "The parliament making a new sharper law against us, I was forced to remove into another county; thither she (Mrs. Baxter) went with me, and removed her goods, that were moveable, from Acton to Totteridge. At Totteridge, the first year, few poor people are put to the hardness that she was put to; we could have no house, but part of a poor farmer's, where the chimnies so extremely smoked, as greatly annoyed her health; for it was a very hard winter, and the coal smoke so filled the room that we all day sat in, that it was as a cloud, and we were nearly suffocated." "Thence we removed to a house, which we took to ourselves," "and to her great comfort, she got Mr. Corbet" (who had previously resided in the village with Alderman Webb,) "and his wife to dwell with us." *Memoirs of Mrs. Baxter*, p. 57. It is exceedingly natural to reflect, if nonconformity imposed such inconvenience on Baxter, who possessed property and affluent friends, what sufferings must it not have imposed on many of his brethren, who were poor and comparatively friendless.

\* *Memoirs of Mrs. Baxter*, p. 59.

the Presbyterian denomination. The congregation, as was usual in similar circumstances, consisted of a rather small number of persons in easy circumstances, together with their dependents, and consequently could not have exerted a considerable influence in the religious improvement of the neighbourhood. Eagerly desirous of a comprehension, some of our excellent predecessors seem to have regarded their places of worship rather as a temporary accommodation to themselves, than as means of diffusing the knowledge and practice of religion in their neighbourhoods. Probably, from the circumstance of the trustees having been Dissenters, the inmates of Ravenscroft's Alms-houses were accustomed to attend divine service in Wood Street, and sat in a pew lined with cloth of the same colour as their dress; but the meeting-house could not have contained accommodations for many of the humbler classes.

It is not in our power to record the names of the successive ministers who, for half a century after its erection, occupied the pulpit in this meeting-house. We find, indeed, the names of the Rev. Thomas Ray, and of the Rev. Jeremiah Owen, connected with it in 1725 and 1727; but we possess no facts relating to them worthy of a distinct notice.

The last minister of the Presbyterian congregation was Mr. (afterwards Dr.) Thomas Marryat, the father of the present barrister of that name, and the son of Dr. Zephaniah Marryat, pastor of the church assembling formerly in Zoar Street, and now in Union Street, Southwark, and during the last years of his life, Theological Tutor to the students of the King's Head Society and Fund Board. Contrary to the opinion of his friends, this good man persisted in

educating his son Thomas for the ministry, a profession for which his evident want of piety rendered him totally unfit. A former age had received a large number of inestimable ministers from those who, from childhood, from infancy, or even from before the period of their birth, had been consecrated to the service of religion; but imprudence (to use the mildest term) like that of Dr. Marryat, has brought into disrepute a practice which, under proper regulations, is perhaps admirably adapted to secure a learned, a circumspect, and a holy ministry. Unhappily Mr. Thomas Marryat became a dissenting minister. He was first settled at Southwold, in Suffolk, from whence he removed to Bar-net. The piety of the early non-conformists had now nearly disappeared from the town, and the life and ministry of Mr. Marryat were by no means adapted to restore it. Some there might be, as in similar circumstances there usually were, who, remembering better days, deplored the change; but the majority were lost in secularity of temper and gaiety of life. After remaining in this situation a few years, Mr. Marryat, without any notice, left his family and congregation, in 1760, and went to the University of Edinburgh, to prosecute the study of physic. Having regularly graduated there, he visited foreign universities, and became acquainted with some of the leading physicians of the Continent. After he had completed the usual tour of Europe, he was led by curiosity to cross the Atlantic, and to visit the western Continent. On his return to Europe, he practised in Ireland with great reputation; but choosing to reside in England, he settled first at Shrewsbury, and then in the city of Bristol, which was



the scene of his great professional success, deep moral degradation, consequent poverty, and obscure death, which event took place in 1792.\*

The shock occasioned to his congregation, by Mr. Marryat's abrupt departure, was indescribable. Though an opulent people, seldom fewer than seven or eight private carriages at that time attending the meeting-house, they immediately closed the doors; a procedure for which they were

doubtless prepared, by the indifference toward dissent, which secularity of mind is sure to generate. Such of the congregation as resided in the town, went immediately to the parish church, and, with the exception of one poor servant-maid, abjured dissent for ever;\* while some of them, who lived at a distance, were probably scattered among the dissenting congregations of the vicinity.

Melancholy indeed was the situation of this house of prayer for a period of about thirty years. One or two feeble and short-lived attempts were made to restore it to the purposes for which it was designed; but for the most part it lay dilapidated and unused, except as a hiding-place for vagrants, or a playing-place for children.

In the year 1797, one trustee only remained. This gentleman surrendered the meeting-house to a society, which had then been recently formed amongst the Independent Churches of the Metropolis, for promoting the preaching of the Gospel in the surrounding towns and villages. Under these favourable auspices the deserted sanctuary was reopened, October 6, 1797; when two sermons were preached, the former by the late Dr. Stafford, the latter by the present venerable Mr. Clayton.

A circumstance occurred during the repairs, which the meeting-house underwent before its re-opening, which, as discouraging an indulgence of levity with regard to sacred things, is perhaps worthy of record. A tradesman who was employed in the repairs, and who was the son of a person,

\* A few more particulars of the history of this unhappy gentleman may not be unacceptable to our readers. He went to Bristol in 1785, where he published, in Latin, "*Therapeutics, or the Art of Healing*," which was translated, and secured him extensive reputation, and is still in considerable repute. The *twenty-fourth* edition was published in 1818. To excite attention, he published a book called *The Philosophy of Masons*, a work so replete with deistical opinions and licentious language, that it drew down upon him severe animadversions even from his best friends. He subsequently published *Sentimental Fables for the Ladies*, which, if not distinguished by exalted talent, had the merit of being moral, and were indeed dedicated to Mrs. Hannah More.

His extensive practice enabled him to live in elegance; but, haughty and improvident, he secured neither friends nor property to uphold him under that reverse of circumstances which he endured in the close of life. In his last illness a gentleman came to see him, and inquire after his health, when he replied, "I am very bad, but it is not worth your while to stay and see an old man die." He further remarked, "The world supposes that I am an Atheist, but I am not; I know and believe that there is an Almighty God, who made me, and will not suffer me to perish, and therefore I am not afraid to die." There is some reason to hope that his mind sought consolation in the truths of Christianity; for his servant had frequently surprised him in deep meditation, over what she considered to be a small cabinet of jewels, as he constantly closed it when observed; but, after his death, it was found to contain a very fine edition of the New Testament in Greek. He died 28th of May, 1792, aged 62; and his remains were interred in the Lewin's Mead burial-ground, Bristol.—Vide *A Brief Account of his Life*, prefixed to the 24th edition of his *Therapeutics*. London: 1818.

\* This worthy woman, who was the only attendant of the old congregation that formed a part of the new, died in 1826, leaving her little property for the uses of the religious interest, which she had seen under so great a variety of circumstances.

who had belonged to Mr. Marryat's congregation, addressing himself to the workmen, said, "Now, I'll give you a sermon," and immediately ascended the pulpit for that purpose. During the absence of the men, a chimney-sweeper's boy had taken possession of the pulpit, and on their return had stooped down, to avoid detection. On reaching the top of the pulpit stairs, the unhappy man, conscious of his profane intentions, was horror struck at the sight of the black being beneath him, supposing it an infernal appearance. He went home dreadfully appalled, sickened, and in a short time died.

After the re-opening, the pulpit was at first filled by various London ministers; then by the students of Homerton and Hoxton, nearly to the period before referred to, when the subject of this memoir undertook the constant services of the Lord's-day. In the spring of 1804, ten persons formed themselves into a church, and on the 25th of June following, Mr. Morison received an invitation to undertake the pastoral office. With this invitation he complied; and on September the 11th, in the same year, he was ordained to the office, which he had accepted, and soon after removed his residence to Barnet. This procedure was, on the part of Mr. Morison, an act of self-denial. Not only had the station which he assumed no secular attractions; but he was still in the vigour of life, and in prosperous worldly circumstances. A few more years occupied in business, with a similar success to that which he had realized for some time past, would have enabled him to quit the toils of active life, for the pleasures of retirement, instead of quitting them as he did for the labours and anxieties of the Christian ministry. But

renouncing the claims of interest, he followed what he considered as the calls of duty.

Barnet was a town which might seem to have required a minister nearer to the energies of youth, than was at that time the subject of this sketch. Its large thoroughfare, its numerous inns, its constant parties of Sunday visitors, its general and unmasked desecration of the day of rest, its long continued destitution of an awakening ministry, and of a body of consistent Christians, were formidable obstacles to the success of religion. But this good man entered on his work in the simplicity and integrity of his heart, and the blessing of God was with him. A Sunday School was formed, the first in the neighbourhood, and the stimulant to the formation of similar schools in almost every parish church in the vicinity; a school, with regard to which its venerable institutor could write, "great numbers of children have not only been taught to read, and have been brought under the means of grace, but I trust some of them have become truly pious." The little church was increased, the handful of people, which formed the auditory, was transformed into a congregation, not large, but serious and respectable; while the upright character and conciliating manners of the pastor contributed to render a town, which at the period of his settlement was exceedingly hostile to nonconformity, tolerant and mild toward the Dissenters. Nor was this all the benefit resulting from his labours; "Some," writes the venerable pastor, when reviewing his course, and lamenting his want of greater success, "have been turned from sin and Satan and the world, to the great God our Saviour."

The sermons of Mr. Morison

were eminently the utterance of the heart; and while his physical and mental powers remained unimpaired, his discourses usually found a ready access to the hearts of his hearers. But a paralytic seizure, combined with a singular, and to the medical practitioners unknown complaint, which, during a few minutes, altogether deprived him of memory and speech, and with which he was sometimes visited, even thrice in a day, admonished him that he must quit a work, in which perhaps no man ever more delighted. His resignation was accelerated by the death of his inestimable wife in December, 1822. In the January following, he relinquished his charge. With the probity by which, through life, he had been distinguished, he closed his connexion with his flock at Barnet, by resigning into the hands of trustees, for the use of his successors, the house which he had built for his residence; but in the cost of which, he was subsequently refunded by private munificence.\*

In March 1823, Mr. Morison removed to the house of his son at Stebbing, in Essex. Though

\* It will complete this history of the congregation at Barnet to add, that since the resignation of Mr. Morison, the meeting-house has been rebuilt, and that the Rev. A. Stewart, late of Hoxton Academy, has succeeded that gentleman in the pastoral office.—*Editors.*

extremely feeble, he sometimes appeared in the pulpit there; but more frequently in that of the Rev. R. Frost, of Great Dunmow, whose lamented indisposition, at that time, forbade him to conduct the whole of his public services. But this venerable man's day of action was now past. The last year of his life was eminently a season of labour and sorrow. But while nature gradually decayed, his hopes were immovably fixed on the promises of the Gospel. He continued looking for his dissolution, till the morning of Lord's-day, March 26th, 1827, when his exhausted frame found repose in death, and his wearied spirit departed to be with Christ. His remains were interred in the meeting-house at Stebbing, in the same spot in which those of his beloved wife had been deposited a few years before. On the day of the funeral, the Rev. R. Frost, of Dunmow, conducted the devotional services; and the Rev. C. Berry, of Hatfield Heath, delivered an address at the grave, and immediately afterwards preached, to a crowded auditory, an excellent and an appropriate funeral discourse.

"Blessed are the dead, which die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

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## ORIGINAL ESSAYS, COMMUNICATIONS, &c.

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### THE INTERNAL EVIDENCE OF REVEALED RELIGION, AND PAR- TICULARLY OF THE GOSPEL DISPENSATION.

IF a communication of importance be received from a friend at a distance, and if the hand-writing be that of an amanuensis with whom

we are unacquainted, its style and internal characteristics are the only means we have of judging whether it be genuine; if we see the talent of our friend, his wisdom, his disposition portrayed in the letter, without further doubt we pronounce him to be its

author; here we judge from internal evidence; we look merely at the nature of the communication, and see the character of our friend manifested in it. When then we speak of investigating the internal evidence of divine revelation, we refer to a similar mode of discovering its authenticity; here is a communication professedly from God, and we ask whether it manifests the same characteristics, the same wisdom, the same justice, the same goodness with those exhibited in the book of nature, which is confessedly from him. Wisdom consists in two things, wise designs, and the use of adequate means for their attainment; let us consider the wisdom manifested in these respects in the book of nature, and then inquire whether the same be manifested in the book of grace.

*With regard to the objects in view,* we shall find that the ultimate design of creation is the glory of God, and that the end subordinate to this is the happiness of his creatures. God, be it recollected, is that great first cause in whom all things live, and move, and have their being; previously, therefore, to the exercise of his creative power, he existed alone, and consequently no object could influence him but what had respect to himself; for existing alone, were any thing else respected, it must be the work to be performed, and to make this the ultimate design, would be to make the same thing both means and end, which is an evident absurdity: but if the design of God in creation must have respect to himself, as it is impossible that his perfection should be any way increased, it must refer to the manifestation of it; for this purpose, however, a subordinate end must be accomplished to shew forth the glory of God; creation must be a beautiful and

lovely object, and for this purpose the beings of which it is composed must be possessed of all the happiness of which they are capable. Now these ends were alone worthy of the wisdom of God, being in his own nature infinitely more excellent than the most exalted of his creatures; his wisdom would have descended from its infinity, could he have chosen any other as his ultimate design than one which respected himself; and as this design could not be attained in any other way than by making the happiness of the creature a secondary end: had not this been an object of God in the work of creation, his wisdom would not have shone so conspicuously as it does in that work. In inquiring, then, into the internal evidence of the Christian religion, the first question that presents itself to us, is, whether its professed designs be the same; does it aver the glory of God to be its ultimate object, and in order to attain this object, the welfare of man to be its immediate aim? Hear it summing up its designs in a song with which the angels ushered it into the world—"An angel of the Lord announced the glad tidings of great joy; and suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, 'Glory to God in the highest, and on earth peace, good will towards men.'" In other words, now, is the dispensation introduced, whose highest object is to bring glory to our God, and, for this purpose, on earth to promote the welfare of mankind: indeed, throughout the New Testament, the glory of God is represented as the great end of all that is done. Our Saviour tells us, that he finished the work which his Father gave him to do, in order to glorify him on the earth; again we read, that Christians are predestinated to the adoption of children to the

praise of the glory of the grace of God; and his glory are they exhorted to consider as the ultimate end of all that they do, that God may be all in all; "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God;" and whilst the glory of God is thus represented as the ultimate end of the Christian religion, the happiness of man is not less frequently insisted upon as a subordinate end of that dispensation; hence it is represented as a dispensation of love to the human race; "God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish but have everlasting life;"—"herein is love, not that we loved God, but that he loved us, and gave his Son to die for us." So far then as *design* is concerned, we see the same wisdom in the religion of Jesus as in the work of creation. Wisdom, however, further consists in the use of adequate means for the attainment of its designs; let us then examine the book of creation, and inquire whether such means are actually used; we have already observed, that the immediate end is the happiness of creation, and that this is made subservient to the more important design. Is then nature so constructed that this end is attained? And here we shall confine our remarks to man, as we know more about him than any other creature, and as he is immediately concerned in the volume of revelation. Now man was originally formed with intellectual and moral powers, which in some humble degree assimilated him to the Creator himself; thus his original formation was peculiarly favourable to his happiness, for as the Creator is a Being of infinite felicity, the possession of powers which assimilate individuals to him, must tend to assi-

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milate their happiness to his; in order, however, to perfect the happiness of which these powers rendered man capable, it was necessary, in the first place, that they should be essentially active; that is, that there should be essential pleasure connected with their exercise, and essential misery connected with their dormancy. Without this arrangement, the exertion connected with their exercise would be felt as a toil; their inactivity would consequently ensue, and the happiness of which they made their possessor capable, would be wholly lost; accordingly the wise plan of God has been that a principle should be implanted in the human bosom; a principle which should cause gratification to be essentially connected with the exercise of the mental powers, and uneasiness to be connected with their total inactivity; this principle is by some called curiosity, or a desire of knowledge. It was further necessary to complete the happiness of man, that opportunities should be afforded for a sufficient exercise of his powers; without these, the principle of curiosity, which is in itself a blessing, would be a source of constant misery. God, however, in his wisdom, has afforded abundant opportunities; he has displayed to human attention the wonderful works of his hands; and thus every fresh exercise of the reasoning powers merely opens to observation new and inexhaustible fields of exertion. It was further necessary to human felicity that man should be formed an accountable creature. Possessed of a capacity of understanding what is right, he must either be left to himself, whether he will or will not pursue it, or must be governed, like brute animals by an impelling instinct; the latter would have been degrading to his nature, and

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injurious to his felicity; if, however, he did not become accountable, that is, if there were not some reward and punishment to excite him to a right course of action, and deter him from a wrong one, the former might be productive of ill effects to himself and to others. Accordingly, we find that God has implanted in the hearts of men a principle called *conscience*, which applauds them when doing what is right, and rebukes and terrifies them when in the practice of sin; thus does nature display the wisdom of God in the means which are used to attain the happiness of man. Is then Christianity equally wise in the means which she uses to attain the same end? It may, indeed, be strongly objected, at the very outset of our inquiry under this head, that as the means which nature has employed are so perfect, no others are wanting; a valid objection, indeed, had man remained in the same circumstances under which he was originally created; but irrespective of the information of Christianity, reason will teach us that they have materially altered. It is a fact that cannot be questioned, that man now has a tendency to evil from his youth upwards; that it requires great effort to restrain him from vice; and that, when restrained, it is rather from some adventitious circumstance than from any proper sense of its own evil nature; now that this could not be the condition of man at his creation will be evident, when it is recollected that such a supposition would militate against the wisdom which all the other parts of God's procedure manifest him to possess, as well as be inconsistent with the general plan which we have shown that he prosecuted for human benefit; but if the condition of man be really changed, in order to

effect God's immediate end in all that he does, there would require some additional arrangements on his part, in order to suit the changed circumstances of his creature; and just these additional arrangements which the changed circumstances rendered necessary, are what are found in the Sacred Scriptures. In a wise revelation of this kind, however, it would be to be expected, that in order to its own justification it should give us a detailed account of that change in the condition of man which rendered a new dispensation requisite; accordingly we find, in the Holy Writings, an explicit statement of the original state of mankind, of the circumstances which led to a fall from that state, and of the guilt and misery of the condition into which it has fallen: under such circumstances as these, it was evidently requisite to the restoration of human happiness, that a method of pardon be revealed. In consequence of the evil tendencies of mankind in their fallen state, all had sinned and come short of the glory of God; hence the consciences of all would testify against them, that if there be a future state of recompense it would only be a recompense of punishment, and thus they would be led, "through fear of death, to be all their lifetime subject to bondage." Accordingly the wisdom of God has revealed a full pardon in the Sacred Scriptures, and that his own glory, which is ever his ultimate end, might be unsullied thereby, the pardon is revealed through the medium of an atoning sacrifice, by means of which God can be just, whilst he justifies the ungodly: another requisite to the restoration of human happiness, is a recovery of their original holy condition; the loss of this condition was the cause of their



ruin; and the ruin can only be fully repaired by its recovery; accordingly, whilst the Scriptures reveal a pardon by the blood of Christ, they also reveal a sanctification by his Spirit, and thus bring forth fruits unto holiness, and the end everlasting life. Further, in order that the happiness thus restored should be complete, wisdom required that the participation in the blessings of salvation should be made a spontaneous act; unless there was willingness on the part of those who partook of its benefits, neither would the evil of sin, nor the exceeding love of God, in providing a redemption from it, be appreciated, and hence some powerful motives would be wanting to stimulate to future holiness of conduct; accordingly we find, that it is he that *believeth* that is to be saved; that it is those that are *willing* who are invited to partake of the water of life freely; and to prevent this wise regulation from ending in injurious consequences—in other words, to prevent its making the salvation of the gospel of none effect—the influence of the Spirit is promised to bend the hearts of many into due subjection, and thus to make the people of God willing in the day of his power. Not merely then do we find that the same wise designs are pursued in the Gospel as in the works of creation, but also that there is the same wise adaptation of means to attain the ends in view.

Again, we shall find that Christianity manifests the same justice which is observable in the constitution of nature: by justice, we understand that principle in the Divine Being which leads him to reward and punish according to real desert; this justice is manifested in the original constitution of nature; our bodily frames are

so constructed, that while certain virtues conduce to their health and stability, certain vices conduce to their disease and destruction; the formation of our minds is also such that we enjoy a pleasurable satisfaction in doing what is right, and have a feeling of dissatisfaction in doing what is wrong; and the moral taste given to all mankind is such, that the virtuous are admired, and the vicious detested. In these three ways is the justice of God manifested in nature towards his rational creatures: at times, indeed, it seems to have ceased to act; some individuals are weakly, and in the midst of the strictest virtue show bodily frames early tending to the grave; others are robust, and although indulging themselves in the grossest vices, seem to flourish like the bay tree: there are some again whose consciences are peculiarly tender, who suffer more from the slightest deviation from their duty, than others, whose consciences are hardened from a daily repetition of the very worst conduct: some also form parts of a society, where vice is more heartily detested than in other associations, and are consequently subject to reproach for crimes which would scarcely be noticed were their circumstances changed. All these, however, are accidents connected with our fallen condition, and not with the original constitution of God, and therefore cannot form solid objections to the *natural* manifestation of his justice. Now in Christianity we find the stamp of the same attribute; there is indeed revealed a pardon for the guilty, but this pardon is revealed in a way that magnifies the justice of God. Punishment was due to sin, and punishment was inflicted upon sin in the person of a substitute; and

whereas it has been objected to this manifestation of justice, that it was an unjust act to punish the Redeemer, who was innocent, and that the punishment of one is not a sufficient satisfaction for the sins of an innumerable multitude; we answer, that had not the sufferings of Christ been voluntary, we acknowledge that his sacrifice would have been unjust; but it must be recollected, that "he gave himself for us"—that "he laid down his life of himself"—"that he poured out his own soul an offering for sin;" and further we remark, that the dignity and perfect innocence of his nature made his satisfaction complete: away indeed be the profane idea, that the Creator of the Universe actually laid down his life! but it was nevertheless a nature admitted into union with his—Christ united this with his divine nature—that he might be capable of making a propitiatory sacrifice, and the dignity conferred upon it by this union made the sacrifice of infinite value. Christianity further manifests the justice of God, by making faith a condition of salvation. Strict justice is not satisfied with the sufferings of a substitute, unless those sufferings be pleaded by the guilty individual as a ground of pardon; and in order to make this plea there must evidently be faith in its sufficiency; as however this faith is produced by the operation of God's Spirit, it is further objected to the justice of God, that this operation is not equitably performed; it is said, that whereas all are alike deserving of punishment, an unjust distinction is made—in some is produced that faith which leads to salvation, whilst others are left to perish in their sins. We deny that the distinction is unjust—if

all deserve punishment, it would not have been unjust had it been inflicted upon all—if an atonement be mercifully made, and faith be in justice necessary to a participation of its benefits, it is not unjust if those benefits are withheld where faith is wanting; and if God chooses to excite faith in the minds of some, he does that which justice does not bind him to do to any, and consequently it is not unjust, if he does it not in the case of all.—Hence, in the Christian dispensation, there is a manifestation of the same justice which is exhibited to us in the constitution of nature. When we were showing that like wisdom was manifested, we found that in both the subordinate end was the happiness of the creature, and that both employed adequate means for the attainment of this end; hence we may observe, that in both there is an exhibition of the goodness of God; this exhibition is indeed peculiarly made in the Gospel of Christ—in original creation it was just as well as good that man should be made as happy as his circumstances would permit; but in redemption, God would have been just, even though the whole human race had been consigned to one eternal curse. But here did his love shine forth, he exercised his goodness, not indeed in opposition to his justice, but he devised a plan whereby he brought his justice to approve of his mercy—"Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." Thus does internal evidence confirm the divine origin of the Gospel dispensation; there is a similar (yea, a more complete) display of the wisdom, justice, and goodness of God, with what we find exhibited

in the work of creation : they are thus in such entire consistency, that it is impossible for any candid inquirer to deny, that if he be the Author of nature, he is also the Author of revelation.

R. A. Jun.

Nottingham, Dec. 1827.

#### THE APPROPRIATION OF SAVING FAITH.

IT is gratifying to know, that the influence of those laws which regulate the operations of the human mind, does not depend on our ability to state clearly their specific nature, or to verify their existence. According to these laws, every individual of the species must think, and feel, and act, whether he can analyze or not, the process which is proceeding within him. Indeed, this universal subjection to fixed laws is an essential element of that identity by which the species is distinguished from every other order of living and intelligent beings.

These remarks, if sufficiently amplified, would serve to explain why it is not necessary, in order to be a believer of the Gospel, that a man has an intimate acquaintance with the doctrines of ontology, or with every metaphysical inquiry which has been discussed, and which can be proposed, on the subject of faith. Moral causes operate upon an accountable agent, according to his intellectual powers and moral principles, independently of any disposition to trace the reasons of their producing, in a particular case, certain effects rather than others. It is, however, at the same time true, that many important ends are gained, especially in relation to the kind of evidence which ought to satisfy a man of his having truly be-

lieved in Christ, by a minute investigation of the principles which determine the distinctive nature of saving faith. Without entering on such an investigation myself, I would invite to the exercise the attention of more able divines : and for this end, I shall presume at present to lay before the readers of this paper, the following observations on what has sometimes been called the appropriation of saving faith.

Much controversy has been originated by the question: Is there any thing in the nature of saving faith, which appropriates the benefits of the Gospel to the person believing? It is the design of this short essay to show, that the affirmative answer to this question is consistent with truth.—Faith, as it is exemplified and explained in the Old and New Testaments, evidently involves a personal application of the blessings of salvation. Innumerable instances of this personal application occur in the Book of Psalms, and in other portions of holy writ, which describe the experience of believers. This doctrine arises naturally out of the view which we are taught to entertain of the character of the Mediator, as a Saviour, bearing a relation to the whole family of Adam. That he is able and willing to save all who come to him, is the universal testimony of the Scriptures. And since he exhibits himself as ready to confer spiritual good on all, every individual is warranted to believe, in order to receive this good. Faith, let it be remembered, is an act of the rational soul. It is an assent to the truth proposed to the understanding; but this assent is not given without any respect to the nature of those things which are believed, to the design of their revelation, and

to the necessary consequences of receiving them as true, on the authority of their divine Author. To assert that there is no respect to these considerations in the act of crediting the Gospel, is to assert that the human mind, while it clearly perceives one aspect of a subject, must resolutely shut its eyes upon another aspect of it equally essential. It is much more reasonable to conceive, that a distinct perception of evidence necessarily supposes an acquaintance with that particular aspect of the subject to which this evidence applies. Saving faith rests on the truth of the divine testimony; but this truth of the divine testimony is not to be contemplated as an abstract principle, having no particular application. The truth of the divine testimony cannot be separated from its matter: and the matter of the divine testimony cannot be separated from the purpose for which it is revealed. To believe a proposition, or doctrine, taken from the inspired volume, it is requisite, not merely to assent to the terms in which it is stated, and to acknowledge these terms to be the words of the Holy Ghost; but also, to have a distinct perception of those spiritual realities, which these terms indicate to the enlightened understanding. As this spiritual perception is necessary, so it must be evident to all, that it includes a knowledge of the design, as well as of the nature of the Gospel. And if this design is, that every one who comes to Christ may receive from him the promised salvation, it is impossible to believe the testimony of God concerning salvation without a personal application of its blessings.

To this conclusion it has been objected: if a man is warranted to believe that Christ will save

him in particular, it follows, that this is a truth, whether he believes it or not: for he cannot be required to credit a proposition which is not true in itself, independently of his crediting it. The reasoning of this objection would be just, if it were asserted, that a man is warranted to believe that Christ will save him without any regard to his faith, as the instrumental cause of an interest in the benefits of redemption. But such an idea is never meant to be conveyed by the language of those who advocate the appropriation of saving faith. The notion is too absurd to be adopted by any, that it is consistent with infinite wisdom, to require the sinner to believe in Christ, and at the same time to believe that his faith is of no manner of use. It will not be denied, that we are *commanded* to believe; but it is equally indisputable, that this command supposes faith to be necessary: and since the end of this command is specified to be the enjoyment of salvation, this must be the end proposed by the sinner also, when he yields to it the obedience which it requires. Now, if the enjoyment of salvation is the end present to the eye of the mind in performing the act of faith, this act must have a respect to its end, and must therefore include a personal application of Christ and his benefits. It also follows, that according to the degree of credit which a person gives to saving truth, so will be his confidence that he shall be made a partaker of salvation. Indeed, the perception of the evidence, that the mercy and grace of the new covenant have a direction to himself in particular, is one of the principal motives which overcome the strength of unbelief, and dispose him to yield obedience to the

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commandment of God, that we should believe on the name of his Son, Jesus Christ.

For the purpose of more fully illustrating this point, let it be observed, that we are not warranted to believe, that in the most absolute sense Christ will save all mankind; but we are warranted by the constitution of his person, the extent of his merit, the freeness and sufficiency of his grace, and the gracious declarations and invitations of his word, to believe his willingness to save all. It is obvious, however, that this willingness ought to be distinguished from the actual bestowment of salvation. His willingness to save, supposes the duty and the privilege of believing; but the actual bestowment of salvation supposes, that faith has been already exercised. Saving faith is not, indeed, an assurance on the part of an individual, that he has already believed, or that he is already interested in salvation; but it is such a crediting the testimony of Christ as proceeds from a perception of the truth, that it is his duty and privilege to apply by faith the blessings of eternal life. It thus appears, that it is to be viewed not merely as a yielding to the force of evidence; but also as the discharge of a duty, and the fulfilment of a privilege.

If it be argued, that this application ought to be regarded rather as one of the effects of faith, than as something comprehended in its exercise; I reply, that, to a certain extent at least, the idea of application seems to be included in the very nature of the faith of the Gospel. Faith, in the most general acceptance of the term, includes a persuasion that the author of the testimony to be believed is worthy of credit; and such a persuasion, in reference to

Jesus Christ, includes a confidence, that he is as willing to save me as any other individual of the family of Adam; for his names, his offices, and the express averments of his word, all contain, that I am included in the design of that revelation, which exhibits him as an almighty Saviour to the faith of mankind. But I cannot believe the intention of the Saviour to confer spiritual blessings on me, without contemplating these blessings as mine, in so far as the gracious will of God is concerned: and, therefore, if faith has a respect to this intention, it must include the application for which we contend.

I trust that the preceding views will be found correct: and if they be consistent with truth, I am justified in prosecuting the subject still farther, and am borne out in affirming, that saving faith not only includes a perception by the understanding of the connexion subsisting between the intention of God in exhibiting the blessings of salvation, and the state and character of him who believes the divine testimony; but also supposes a disposition of heart to receive the good which is proposed to his acceptance. It is not asserted, that this disposition of heart is inherent in the act of faith, which, perhaps, is purely an act of the understanding; but it is indubitable, that according to the constitution of our moral nature, the intellectual faculty is never exercised in setting its seal to the truth of God, till there exists the principle of a cordial consent to the revealed mercy and grace of the Gospel. The mind, in the act of believing, assumes the attitude of obedience to the free invitations of the Saviour. To perceive the truth of this

remark, it is only necessary to recal to our recollection the fact, that the reason which prevents the sinner from believing in Christ, is the depravity of his nature. If unbelief proceeded from a defect of intellectual capacities, or from a deficiency of evidence, it would not be a sin. But in the case of those who are denominated unbelievers by the divine word, there is no defect of intellect, but merely a want of disposition to exercise its powers, and no deficiency of evidence, but merely a disinclination to examine what is declared by God on the all-important subject of salvation. The cause of unbelief exists in the state of the affections and desires, by the influence of which the whole soul is darkened: and, for this reason, genuine faith in the Son of God supposes the renovation of the heart. Now, if it be admitted, that that man only who has been born from above can truly believe the divine testimony, and that his renewed mind esteems the good which the Gospel reveals as really desirable, it must follow, that in the act of believing, he appropriates the blessings of salvation to himself by the affections and desires of his heart, as well as by the exercise of his rational powers.

It appears, from these observations, that faith may justly be represented as dependence, or reliance, on the word of Christ for salvation. It is true, that *dependence* is not necessarily included in the abstract idea of crediting a testimony; but it is equally undeniable, that there may be particular acts of faith which realize all that this term expresses. If one man, entirely worthy of credit, were to promise to another, that he would give him, on a fixed day, a certain

sum of money, the person to whom this promise is conceived to be made would certainly depend on his friend for its fulfilment; but in such a case as this, I know of nothing more that is meant by his depending on his friend, than the simple fact, that he believes his friend's promise. There is, indeed, supposed, that this promised sum of money is to him, who expects to receive it, a desirable object; but his dependence is not for this reason the less an exercise of faith. In like manner, dependence on Christ supposes, that the benefits he confers are seen to be desirable; but, still, it is to be regarded as partaking of the nature of credence. Every act of believing is not the faith of the Gospel; but the faith of the Gospel is as really believing a testimony as any other species of faith.

I am aware that such terms as dependence, trust, reliance, have been frequently defined to express an effect of faith, rather than the exercise of faith itself: but I am inclined to hazard the opinion, that this is an erroneous sentiment, and that these terms are only various modes of representing that faith itself which the Gospel requires: or, in other words, that believing in Christ for salvation, is a believing in such circumstances as to constitute that state of mind which we designate by these and similar phrases. That which renders saving faith something peculiar, so that it becomes necessary to distinguish it from other kinds of assent, is the fact to which I have already adverted, that it can be exercised only by one who has become the subject of regenerating grace. All that is requisite to give to the blessings of salvation a particular direction to any individual of the fallen

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*The Appropriation of Saving Faith.*

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race, is a disposition to receive these: and as such a disposition certainly is not posterior to saving faith, but is rather its moving spring, so this faith necessarily supposes the removal of the only barrier to the enjoyment of spiritual good; and the believer apprehends the promise as having a particular direction to himself, and as warranting the confidence and repose of his soul as fully as if there were not another human being in existence. The testimony of Christ in his word is, that he will fulfil the desire of all who seek him: if, therefore, having a desire for salvation, a man believes this testimony, his faith, doubtless, includes a confidence that he will not be rejected. This confidence seems to have been required by the apostles in the very first act of coming to Christ. "Believe in the Lord Jesus Christ," said Paul and Silas to the Philippian jailor, "and thou shalt be saved." There can, I think, be no doubt that this language ought to be regarded as exhorting the jailor to exercise confidence in the Lord Jesus Christ, and that the object of this confidence was, that he would obtain from him the salvation which he desired.

Let it not be objected, that this view of the subject encourages a *presumptuous* confidence: for after this trust, which the divine word requires, has been exercised, it must be tried by the evidences of faith. If it does not produce the fruits of holiness it must be spurious; for it is a plain maxim of the Bible, that all who trust in Christ for salvation, do actually obtain salvation from him: and, for this reason, the want of that holiness, in which, principally, salvation consists, is absolute demonstration that there has not been genuine trust. A persuasion, that Christ is willing to save me in particular,

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supposes that I know what salvation is: but if I entirely mistake the nature of salvation, I cannot believe such a proposition. I may fancy that I believe it, I may assert in the strongest language that I believe it; but I have not that faith which respects the declarations of the Gospel as applicable to my own case; for I do not understand these declarations, nor do I see my need of the good which they contain.

In conclusion, the subject of saving faith, or the truth believed, is, that Christ is willing actually to deliver the soul from sin and all its effects. This faith is necessary, not only when the sinner first becomes interested in the blessings of the Gospel, but throughout the whole period of the Christian's life on earth. This will appear, if we consider that salvation is progressive, and that never does the time arrive in this world when it is fully enjoyed. But that part which is still unattained must be an object of faith, and can be actually enjoyed only as the gracious reward of faith, and of that obedience with which faith is inseparably connected. Past salvation is a matter of experience and memory: future salvation is a matter of faith and hope. The Christian is required to believe that all things are working together for his good: and for the purpose of strengthening this persuasion, there are promises in the word of God adapted to every condition in which he can be placed, by believing which he advances from strength to strength, till in due time he receives the final end of his faith, the salvation of the soul, including complete deliverance from evil, and admission into the presence and kingdom of God.

R. H.

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## MISCELLANEA BIBLICA.

## No. VIII.

*The Mediator delivering up the kingdom.*—1 Cor. xv. 24—28.

"THEN *will be* the end, when he will deliver up the kingdom to God our Father, after he hath destroyed all empire and all authority and power: for he is to reign 'until he hath placed all enemies under his feet.' (Psalm cx. 1.) Therefore, death, the last enemy, will be destroyed. Moreover, 'he hath subjected all things under his feet.' (Psalm viii. 6.) But when *the Scripture* saith, 'that all things are subjected to him,' it is manifestly with the exception of him who subjecteth all things to him. When, therefore, all things have become subject to him, then will even the Son himself become subject to him who subjecteth all things to him, that God may be all in all."

The correct interpretation of this sublime and interesting passage, depends on a somewhat comprehensive view of the mediatorial kingdom.

I. The plan of divine grace exhibited in the Holy Scriptures, is an arrangement superinduced on the natural and general government of God, for the specific purpose of recovering a part of the human race to holiness and happiness, in subserviency to the divine glory.

It does not arise out of the nature of things and the constituted relations which result from creation. That the Creator should be the supreme ruler, that creatures dependant on him should be subjected to him, that moral and accountable creatures should be governed with equity and receive according to their works, and that in all things God should have the glory of his works, are portions of

the original law or rule of government. But nothing here requires that the supreme governor should use more than moral means to preserve moral agents from sin, or that he should deliver offending creatures from punishment. To accomplish these effects was the mediatorial plan provided.

This plan, however, does not supersede any natural rights and obligations. The law of creation yet remains in full force. Though the consequences denounced on transgressions are, to a certain extent, superseded, yet this is alone in full consistency with the claims of righteous government, whose ends are even more gloriously attained, than they would have been without such an extraordinary provision; the honour of God, and subordinately, the amount of happiness in the universe, are both secured and advanced.

We have no reason to think that any portions of the universe are affected by this arrangement, which are not, in a greater or less degree, connected with the history of man. Our heavens and earth are, in all probability, but a very small part of creation. The inhabitants of remote worlds know no more of extraordinary divine dispensations to us, than we do of similar dispensations to them. Angels, though not personally concerned in the blessings resulting from this provision, are necessarily involved in its measures, on account of their official employment about man and his concerns.

The design of this arrangement is specific, the restoration of fallen man. It has, therefore, been in operation from the fall, and is the ground of all the blessings conferred on the human race from that period. The advent of Christ in human nature took place in order to his fulfilling the requisite

meritorious conditions, by putting away sin through the sacrifice of himself. His exaltation is a continuance of the same process. At that period commenced his visible reign in human nature, (Revelations v.) which will continue till the design shall be perfected in the gathering in of the last of the elect to glory.

But this gracious design with respect to man was still in subserviency to divine glory, or to the development of the character of God and the production of suitable regards towards him from intelligent creatures. This great object cannot be sacrificed, even to the happiness of man; for wisdom cannot prefer the less to the greater good, justice will not withhold from infinite majesty its rights, and goodness will not allow the shrowding of those perfections whose display is happiness to the highest parts of creation. Nay, divine glory ought to be more promoted by this extraordinary plan, than by suffering the order of general government to take place: so stupendous an apparatus for no advantage, or some trivial advantage, would be unworthy of infinite wisdom. And we know, in part, what glory God has preserved by his proceedings of sovereign grace. How much more must have appeared to holy angels, and will appear hereafter to other worlds, is altogether beyond our comprehension.

II. As an integral and leading part of this divine arrangement, all who were to be restored, with all that, how remotely soever, concerned them, were subjected to the authority of the Mediator.

The authority of the Mediator comprizes all the dominion he possesses, and all the power that he exerts towards accomplishing the design of the arrangement above explained.

The mediatorial kingdom is possessed by God, not absolutely considered, or in his essential relations to the universe, but by God in human nature. It does not supersede the universal government of God, but comprehends all that is connected with its great purposes, unlimited and untroubled but by the divine decrees, and the essential constitution of things.

It is established not for its own sake, and is therefore subordinate and dependant. The King acts in a subordinate character, doing his Father's will, and being raised by his Father to the throne. "Every knee bows to him, to the glory of God the Father;" that is, to God in his essential relations, who maintains the throne and subdues all enemies. Thus, in the passage before us: "all things are subjected, with the exception of him that subjecteth all things."

As the Mediator's dominion extends over all who are restored to holiness and happiness, so it must extend over all the operations by which that restoration is effected. It must introduce them into existence, secure their preservation in existence till actually subjected to the spiritual government of the Mediator, regulate circumstances in order to their being brought to faith and obedience, provide for the administration of means, and render those means effectual to the production and increase of spiritual life, preside over providential changes, fix the time and circumstances of death, and actually introduce to glory.

But the same dominion must also extend to all providential arrangements by which, how remotely soever, their full redemption may be effected. The being and well-being of these designed subjects of the Mediator's direct

authority, is indefinitely connected with the race to which they belong, and the world which they inhabit, while that world itself depends on the system of which it is a part. He, therefore, who would secure the accomplishment of any purpose respecting them, must have the supreme controul of the whole system.

Thus arises a twofold view of the Mediator's dominion. He reigns over those who are to be personally interested in the blessings which he obtains for men, and also over all events, persons, and things, on which their being and well-being in any measure depend. This point is often referred to in the New Testament: "Thou hast given him power over *all flesh*, that he should give eternal life to as many as thou hast given him." "He is made head over *all things* for the church."

This arrangement must continue till "the mystery of God is finished." Whether, before that event, any other mode of administration will take place, is a question into which it is here needless to enter. The Mediator will thus reign till God "has subjected," not only all enemies, but "all things under his feet."

III. When the purposes of this extraordinary arrangement are accomplished, providential government will revert to its original and natural course. This is the precise point contemplated by the Apostle in the passage before us.

Then, when "all enemies are subdued;" when "all empire and all authority and power are destroyed;" when "death, the last enemy, is destroyed," by the universal resurrection;—then "the end will come," that is, the divine plan of governing the world by a Mediator will be completed. The redeemed will then have reached

their eternal inheritance, their interests will be no more combined with those of unbelievers, their being and happiness will no longer be in any measure dependant on the material or rebellious parts of the universe.

As there will no longer be any reason for the Mediator's controul over the world, he will then resign his government of providence to God in his essential relation. Whether there will be any visible act of resignation, is not determined by Scripture. The affirmative is probable. It seems fit that so stupendous and beneficent a plan should receive magnificent consummation.

Thus it appears, that the kingdom delivered, is not the Mediator's rule over his people, but that authority over the other parts of the world, which was held in subservience to their restoration to perfect holiness and happiness. He will yet retain his dignity as king of saints, and of his kingdom there shall be no end. Though his office will be no longer necessary as the meritorious medium of approach to God, yet he will remain the medium of all divine manifestations to the blessed; they will hold immediate intercourse with God in their nature, and under the most endearing relations.

With respect to the world in general, the last act of mediatorial authority will be the general judgment; thenceforth every thing that defileth will be cast out of the kingdom. It is probable, that after the general conflagration, the heavens and the earth will be renewed, but that measure will belong to another economy. After the event predicted in this passage, "the Son himself will become subject to him who subjecteth all things to him, that God may be all in all:" that is, the peculiar manifestation of God in-

carneate, will, in reference to the universe at large, be evidently subordinate to the glory of the Godhead absolutely considered, and as to supreme dominion over all worlds, God will be all in all.

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#### HINTS TO SCEPTICS.

THE Scriptures must be what they profess—the revealed will of the Creator, or blasphemous fables. Let those who disbelieve them, unveil the imposture, and convince mankind of the delusion.

Divesting their cause of all insinuation, sophistry, and ridicule, let them, with calm benevolent arguments, scatter the mists which the sacred writings have so long spread over the earth; and after they have chased away every shade of error, let them enlighten the world with information, more just, and irresistible, respecting their Maker and themselves. Let them discover a deity more pure, wise, powerful, and gracious, account for the origin and connexion of created beings with greater probability, and show us, on more consistent principles, why we are placed in this mysterious state of existence. Let them publish laws more calculated to civilize and govern society, sanctioned with more powerful and rational motives. Let them vindicate the ways of God to man. Show,

“Why the good man’s share in life is bitterness and gall.

“Why the lone widow, and her pining offspring, starves in solitude;

“Whilst luxury in palaces strain the low thoughts to form unreal wants.”

Direct those, who “drag guilt’s horrid chain,” to certain peace; when all these glorious ends are

effected; when their rays have, with meridian lustre, diffused these cheering views through “every nation, kindred, and tongue;” when kings on thrones, and slaves at the oar, are made free from perplexity and sorrow, by the force of their arguments; let them add one glorious discovery more—unveil futurity, and show us life and immortality; or show us, that “Death is nothing, and nothing after death.” Let them disarm the monster of his sting; bruise him beneath our feet; convince us, we are not the captives of this “king of terrors.” Here, ye lovers of the human race, here unfold the astonishing benevolence of your designs; place yourselves, as in the centre of the sun—“Best image here below of his Creator;” and with the rays he “pours wide from world to world,” contemplate myriads of beings shivering on the verge of a dark futurity; see the tremendous misgivings of their minds, and let the sight move you to tears more genuine than those shed over a devoted city;—proclaim to listening worlds the wondrous theme. Let every ear hear, every heart understand, that “death is swallowed up in victory;” when this is done, the Gospel of Jesus Christ will disappear as stars before the rising sun. Truth and peace will spread over the earth; the advocates of revelation will no longer perplex the world with their foolishness—they *will* become your witnesses—they will publish your glad tidings to the ends of the earth—they will not count their lives dear unto them, if by any means they may spread truths so full of consolation to their fellow-creatures. They wait, then, for this pleasing system; but till it is clearly made known; till it is attended with undeniable evi-

dence, they must cleave to Moses and the prophets—to Christ and his apostles; they must make known their sentiments with zeal, proportioned to the greatness of their views, and the opposition they engage.

BRIEF ANNOTATIONS ON A PASSAGE IN THE QUARTERLY REVIEW.

(To the Editors.)

GENTLEMEN,—IT is not uncommon for you to be at issue with those renowned pretenders to exclusive wisdom, the "Quarterly Reviewers." Whether the subject relate to the martyrdom of a missionary, the thralldom of millions of unoffending blacks, or the "prostration to the understanding and will," before "oracles," whom it is notorious often prostrate themselves before Mammon, you and they, I have observed, are generally as far asunder as light and darkness, truth and error, the Scriptures and mere worldly policy. In fact, you are about as cordial as repelling magnets; the space between your respective *sides* is, by my most moderate calculation, as wide as was the stride of the far-famed Colossus of Rhodes.

I have, in due course, come in contact with the January number of that Review, which I think myself justified in terming the *wrong side*; though I do not hesitate to confess, that whether it be owing to some good properties it has, or to some propensities in myself, I have occasionally felt charmed by its *attractive* qualities; yet, having a strong predilection for the *right side*, I, as quickly as could be, disengaged myself, purposely to resort to yours, (where I have ever found, *inter nos*, more liberality, truth, and consistency,) and thus again place the CONG. MAG. in contrast with the QUARTERLY REVIEW.

That I may not misrepresent one *side* to the other, I shall give my *quondam* companion's very words, which will enable you to read him out; only wishing you to bear in mind, that the reference marks will direct you to the *pros* for his *cons*, and the *cons* for his *pros*; a species of *opposition* to which I was driven by the Reviewer being in *opposition* to himself.

QUARTERLY REVIEW, JAN. 1828.

Art. VIII. "United States."

"He [the President of the United States,] derives none of that advantage which the ministers of religion are supposed to confer, by their influence over the minds of the people, and which, in monarchical governments, when used with discretion,\* is no mean support of the throne.† The American government, indeed, has been deeply censured‡ for its laxity and indifference in matters of religion, even on the score of state policy. Ministers of all sects indifferently, Anglicans, Presbyterians, Papists, Unitarians, are seen officiating as Chaplains at the opening of the Sessions of Congress; and the consequences of this apparent indifference are what might have been looked for. In the total absence of a church establishment, and a national religion, the people, abandoned to their own fancies, have

\* The undesigned testimony afforded, of the possibility of governing a great state without the "influence" here meant, seems as incautious as is this qualifying clause.

† The "throne" requires no adscititious "support" when it is "established by righteousness," Prov. xvi. 12.

‡ By whom? Evidently not by the governed. May it not have been by those other governments, who, pursuing a different policy, or, perhaps, the same by other means, are appalled at this grand experiment.



split into a hundred different sects,\* and some of the lower orders, uneducated and uninformed,† have adopted the wildest notions and conduct than can possibly be imagined.

"It is due, however, to the respectable part of the citizens of the United States, of whatever sect, to state that they are not only observant of religious duties, but cheerfully and willingly tax themselves, sometimes very heavily, in the building of churches and chapels, and in providing funds for the payment of their ministers.‡ The contributions for this purpose, exceed, in many cases, the whole amount of taxes paid to government.§ In Philadelphia alone, we are assured there are more than eighty churches and meeting-houses, all of which are frequented on the Sabbath-day.|| In Pittsburgh alone, a city only created the other day, there are no less than ten churches, one of which our author says is in a style of Gothic elegance, worthy an European metropolis.¶ The ministers of the Episcopalian church are said to be more tole-

rant\* in temper, and consequently more popular among the better classes of society, than the Presbyterians, but many families attend equally, and equally subscribe to, the one and the other,† and NO RELIGIOUS DISPUTES OR BICKERINGS ARE EVER HEARD IN THE UNITED STATES."‡—p. 294.

"—He [Lieut. de Roos,] admits there is no want of free-schools, to which the farmers send their children, and that reading and writing are acquisitions so universally spread over the Union, that whenever one meets with a person ignorant of them, he may be set down as an emigrant Irishman, or a descendant of a Frenchman.§ Well selected libraries are found in every town.—Newspapers are read by every class of society.—Their number is immense."—p. 296.

"I have made a few references here, which, I think, may be sufficient to satisfy you, that this Protean gentleman can be both serious and trifling, silly and clever, good tempered and crabbed, cautious and impetuous, high-minded and low-minded, just and unjust, religious and —"

"Stop, stop, Whittingham, for goodness sake, and do tell us whether it's a man you are talking of or an *oxymoron*."

'In *oxymoron* contradictions meet.' "||

Your's, &c. B. H.

\* Who shall henceforth decry the blessings of toleration?

† Thus practically exemplifying the apostolic precept, "Let brotherly love continue," Heb. xiii. 1.

‡ This completes our triumph. Of what other Christian nation can this be said?

§ How this sentence comports with part of the previous statement, is difficult to show. But it is certainly not equally difficult to show the inconsistencies of the Reviewer.

|| The young Logicians. Part i. p. 45.

\* Liturgical and ceremonial uniformity is the stagnant lake of religion, which generates *miasmata*, infecting all alike with Laodicean formality, Rev. iii. 16.

† Such are in every country. It is peculiar to the "Quarterly" to affect surprise at their adopting the "notions and conduct" here described.

‡ Thus fall to the ground the solemn forebodings, that no state will propagate religion without the aid of compulsion.

§ Observe the difference between exactions and free-will offerings.

|| Can a better proof be required of the success of their system? What is the case nearer home?

¶ Let the "Quarterly" never again reproach Dissenters with indifference to magnificence and taste, seeing that where Christians are not compelled to support a State Religion besides their own, they have the *means* to erect noble edifices.

## ORIGINAL LETTERS.

XLVI.—*Rev. John Newton to John Thornton, Esq., London.*

Southampton, 20th Aug. 1786.

MY DEAREST SIR—I could not be sure of supplies to admit of my absence from home, till some time after you left London; but when I found I could move, gratitude determined my route. The very great kindness we received from Mr. Taylor and Mr. Etty, when we were twice in Hampshire on dear Eliza's account, has made me desirous of paying them one visit of thanks. We arrived here in safety on Wednesday, and on Monday we mean to proceed to Lympington, stay there about a week, and then return hither for a week or ten days, and so home. Mr. Taylor is now quite settled in his new house at Portswood Green, and I am to preach tomorrow morning in the parish church here, where, I suppose, the sound of the Gospel has not been heard for some time, and in the afternoon (probably) at Southampton.

I deferred writing to Mr. B\*\*\*\*\*, in hopes of hearing something farther from you to direct me. Before I left home, I received another letter from him, or rather a copy of that which he wrote to you, for there was not a single line to myself. I find by it, that he was sorry he had written to me at all. I cannot wonder if he is displeased with me. If guilty, he will of course be angry, unless the Lord has humbled his breast. If innocent, he will blame me for crediting reports to his prejudice, without the fullest proofs. I own that the charges in my namesake's letter were so gross, that I could not readily believe them. \* \* \* \* \* I hardly dare say now, *such a thing is impossible*. I am ready, though not to suspect, yet to fear for them all, and have good reason to fear for myself. For though my danger is not likely to be from the same quarter, I am sensible that the Gospel may be dishonoured in more ways than one. And I know not what I might be drawn into, in a little time, if the Lord were to leave me to my own heart, and to the wishes of my enemy. But as I hope he is pleased to maintain in me some sense of my proneness to fall, and to wander from him, and directs the eye of my expectation to him, to preserve me, I humbly trust

in his mercy, and faithfulness, that I shall be kept. That there has been something amiss and unguarded in Mr. B.'s conduct, I have little doubt. May the Lord heal and restore and sanctify.

When I came from home, Mr. Latrobe was judged to be at the point of death; but as I have not yet seen his name in the papers, I am willing to hope, as all things are possible to our Lord, he may be revived, in answer to prayer. He left London, I believe, in good health, went to pay a visit to Sir Charles Middleton—but was soon and suddenly taken so ill, that he could not be moved. His seems to be, what, in the language of mortals, we call an important life. And when men are removed from a public sphere of usefulness, in which they burn and shine as lights in the world, we are almost tempted to think it strange. As if the Lord had no service for them, but what they can do here. But they who have been faithful in a few things in this world, will be appointed to many things, in the other and better world to which we are hasting. They are lost indeed to us, but they have honorable posts and services waiting for them. They shall be as the angels, who always behold the glory of the Lord, and are always employed in doing his will. This is the true preferment, this is the honor which is worthy our ambition—to be raised from our feeble attempts to serve the Lord upon earth, to serve him perfectly, with all our capacities and powers, in a superior state. Here our service exposes us to many conflicts and crosses, to painful changes, and seasons of comparative darkness—there we shall be all eye, all ear, all heart, all zeal, every wish will be satisfied, and every effect successful. No impediments, no abatements, no opposition, will grieve us then. Oh! for an abiding good hope, through grace, that we shall finish our course with joy, and receive a crown of life from the hands of the righteous unerring Judge—and then, as to all we may yet meet with upon the way, we may cheerfully leave it in the hands of Him who doth all things well.

If Mrs. Wilberforce is with you, we beg you to present our affectionate respects to her—love to Mr. Foster, and to Mr. Bull. May the Lord bless their labours and comfort their hearts, and

answer your best wishes for the good of souls. I hope many in Yarmouth and in Norfolk will have reason to bless God for directing your steps that way.

We unite in our sincere and best respects. Mrs. Newton, through mercy, has been pretty well hitherto. I am,

Dearest Sir,

Your most affectionate  
and obliged Servant,  
JOHN NEWTON.

*XLVII.—Rev. Thomas Davidson to Mr. Samuel Savage.*

The Rev. Thomas Davidson, M. A. was the second pastor of the ancient and numerous Congregational Church at Bocking, in Essex, for 46 years. He succeeded the Rev. Thomas Shepherd in 1742, and died in 1788, aged 84 years. He was a man of great piety—a very popular, yet judicious preacher, and blessed with eminent usefulness. The following letter is one of several we shall publish, written in his old age, yet interesting, as they exhibit the sentiments and experience of an aged Minister of Jesus.

Braintree, Feb. 5, 1778.

MY VERY DEAR SIR—I received the short line you wrote me, dated the 31st of last month. I could see by it you was in great distress, and it affected me greatly. Tho' I used to rejoice to see your hand in a letter from you, yet this gave me pain to think you should have taken the trouble to write to me when so unable to do it. It sent me to the throne on your account, and I indeed felt Christian sympathy and brotherly affection in a very tender manner. Next to the love of God in Christ shed abroad in the heart by the Holy Ghost, the love that Christians feel to one another in holy sympathy is one of the sweetest things we can enjoy on this side of heaven; and truly the one begets and strengthens the other, and carries a lively evidence with it of the truth and reality of grace in the heart.

I reflect with pleasure, my dear Sir, on the friendship that has subsisted between us, ever since it commenced near 30 years ago. Death may interrupt the more immediate exercise of it for a short space, but it cannot put a period to it. Blessed be the Lord for that. I consider myself as nearly in the same predicament with you; in the course of nature it must be so. Which shall go first is known only to Him in whose hand our breath is, and whose are all our ways. To be made and kept ready

N. S. No. 38.

is the great point, and grace must do both the one and the other, even the grace by which we are made accepted in the beloved. The covenant that is ordered in all things and sure, is all our salvation, our desire, and hope. O the firm ground that faith finds here—in the great condition of it performed in the perfect obedience and satisfaction of the glorious Surety of it, whereby he has obtained a right to all the precious promises of it; and they are all given and made over by him to us, and nothing left for us to do, but to come under the sweet bond of it, and rest our guilty perishing souls on what Christ the Mediator of it has done for us in it, and on what he has said he will further do for us, in completing our everlasting salvation.

'Tis true we must pass over Jordan before that can be done, and meet the stroke of the last enemy; but that enemy is in Christ's hand, and being unstung by his death, can do us no harm. It reaches only the corruptible part, and brings it to the grave; but the grave is within the bond of the covenant, and must render up all the precious dust it contains to Him who accounts it part of his mystical fulness, and has promised that he will raise it up at the last day, fashioned like unto his own glorious body, according to the working of that power whereby he is able to subdue all things to himself. In the faith of all this, we may adopt the language of the Psalm xvii. 15—“As for me, I will behold thy face in righteousness—I shall be satisfied when I awake with thy likeness.”—My dear Sir, we are commanded to comfort one another with these and such like words as the Lord has given us in the Scriptures of truth, as an evidence of our love to him and to one another in him, and for his sake. Whether I shall ever have the pleasure of seeing you any more in the body I know not; but I trust we shall meet in that happy place where the spirits of just men are made perfect, and where we shall be for ever with the Lord. I bear you on my mind daily. May the eternal God be your refuge, and underneath you be his everlasting arms. With affectionate respects and Christian salutations to Mrs. Savage, Mr. and Mrs. Mills, and yourself, I rest,

My dear Sir,

Your ever obliged Friend and Brother  
in the sure and everlasting bonds of  
the love of Jesus our Lord,

THOMAS DAVIDSON.

M

## POETRY.

## "THE PEACE OF GOD."

THERE is a peace which all may know,  
There is a joy which all might feel,  
It dwells not in the breast of steel,  
But is with him, who, bending low  
Before the throne of grace, declares,  
With grief, the sins of mispent years.

He bends not to declare his love,  
To constant righteousness and truth ;  
But mourns the vices of his youth  
Against the Lord ; who from above  
Saw him, as months and years rolled by,  
Delighting in impurity.

He bends, to plead a Saviour's blood ;  
Seeks the renewing of his heart ;  
And prays that he may ne'er depart  
From the unchanging source of good ;  
And finds a bliss exceeding far  
His anxious wish and ardent prayer.

This is true joy—Be it my choice ;  
Here then is peace. False world away,  
I never found in thee a stay,  
A hope in which I could rejoice ;  
For all who thy delusions prize,  
Find them but empty vanities.

X.

## LINES,

*Composed in the vivid recollection of the  
Writer's feelings in imminent danger, and  
apparently approaching death.*

BRIGHT and rapid be thy glance,  
Memory ! flung o'er all the past ;  
Bid my moments quick advance,  
Ere in death I breathe my last :  
Vain and worthless now appears  
All that filled this transient space :  
All its thoughts, its works, its tears,  
Grief and penitence must trace !  
All is horror, guilt, and gloom,  
Whilst I turn mine eyes within ;  
Conscience whispers deep my doom,  
Throbs, and tells me—All is Sin !  
Whither shall my spirit flee,  
In this hour of mortal strife ?  
Saviour God ! I look to thee,  
Thou in death canst give me life !  
Clinging to thy cross alone,  
Light from heaven above me beams ;  
He that sits upon the throne,  
Smiles in mercy, and redeems :  
Glorious visions spread around,  
Gild with hope my clouds of fear ;  
Songs of more than mortal sound  
Pour their music on mine ear.

Spirits perfected in bliss,  
Freed from sorrow—saved from death !  
Say,—what felt ye more than this,  
When ye sigh'd your parting breath !  
Found ye aught in earth or skies,  
Aught by man or angel known,  
Worthy deem'd for sacrifice,  
Could for human guilt atone ?

Hark ! there came their high response,  
Utter'd in the speech of heaven—  
" Christ the Lamb was offered once,  
Life for life his soul was given.  
Lamb of God ! by thee we live,  
Hymns of love to thee we raise :  
Lamb of God ! to thee we give  
All we are in votive praise !  
By thy blood redeem'd to God,  
By thy Spirit wash'd and heal'd,  
Rul'd and chasten'd by thy rod,  
Sooth'd by hopes thy word reveal'd,  
We our fight of faith have fought,  
We our pilgrim race have run !  
All our help thy mercy brought,  
Thine the conquests we have won !"

Here I taste the joy of woe,  
Here I feel the life of death ;  
Calmly to the grave I go—  
Sweetly yield my mortal breath !  
Christ shall guard my sleeping dust :  
Grave ! where is thy victory !  
In His hands my all I trust :  
Death ! thou hast no sting for me !

S—.

## AN EVENING THOUGHT.

SHINING with effulgent beauty,  
Sparkling ever lovely star ;  
Is not joyous praise my duty,  
While I view thee from afar ?

He who formed this lucid splendour,  
Pendant from bright worlds above,  
Bids me all my heart surrender,  
Seeks my poor imperfect love.

His the heart that never wanders  
From the object of its cares ;  
Mine the heart that seldom ponders  
On the love the Saviour bears.

Oh for some celestial kindling  
In my cold and icy breast ;  
Then, with heaven I should be mingling,  
While yon star illumines the west.

A. M.

## REVIEW OF BOOKS.

*Memoirs of the Life of the Rev. David Bogue, D. D. By James Bennett, D. D. Westley and Davis. 12s.*

SINCE we completed the perusal of this volume, and resumed the characteristic implement of our scribbling profession, we have experienced greater embarrassment than is usual with us, in proceeding to deliver our critical judgment. Whether we should adhere to the custom which so much prevails, and so much delights, of making every book reviewed a *text*, for a preliminary essay, or forego entirely our professional right, and introduce *this book*, without ceremony or circumlocution, to the notice of our readers—this has been the tangle of embarrassment and hesitation, from which we fear our readers, if they judge from our style, will suspect that we are not yet entirely released. There is a literary etiquette, in which we should be pained to be judged deficient. And yet there are occasions on which it may be advantageously dispensed with. The great eminence of Dr. Bogue, demands for the volume which is to convey his name to future ages, a more than ordinary degree of attention and respect from the religious periodicals, and we profess ourselves willing to pay it to the full. But still we have in vain endeavoured to persuade ourselves, that the usual introduction to a review would here be in character. To attempt to excite attention to the name of Dr. Bogue, would be impertinent—it commands affectionate respect in all the evangelical churches throughout the globe; and to attempt his eulogy,

would be in us both superfluous and presumptuous. His character is too well known to the Christian public, and his labours too justly appreciated, to render comment or explanation necessary, in ushering the memoirs of his life into public notice. For more than a quarter of a century he stood upon a pinnacle, and was “known and read of all men.” To most of our readers his name is so endearingly familiarized, that they would justly grow impatient, were we unnecessarily to detain them for a single moment from the volume, which contains the finished portraiture of the man, and the full history of his life, executed by the hand of the individual best qualified to give both to the world. We have, therefore, resolved to proceed at once to the work, and shall make it our sole concern to give our readers a just and impartial view of the contents of this interesting volume.

Dr. Bennett has divided the memoir of his revered friend and tutor into six chapters. The first five comprise his history, divided into the five following periods—Chap. I. From his birth to the Commencement of his Ministry at Gosport.—II. From his settlement at Gosport to the formation of the Seminary for the Ministry.—III. From the Commencement of the Seminary to the formation of the Missionary Society.—IV. From the Formation of the Missionary Society to the afflictions of his latter days.—V. His last afflictions and death.—The VIth Chapter contains a Review of his character and works.

The historical part of this volume 2

lume is executed with great ability, and with all the minuteness which the nature of the subject admitted, and with all the completeness which public expectation could desire. The course of events which led Dr. Bogue to the wide and influential circle he was destined to fill, is very distinctly traced. It is not necessary that we should analyse this portion of the work, since our pages have already exhibited an outline of Dr. Bogue's life. It is from the last chapter that we feel disposed to make all our citations. This contains the full length portraiture of the man—the preacher—the tutor—the author, and will be read with deep interest by all the friends of Dr. Bogue. The following is a very just and temperate delineation of his mental endowments.

“Like many other eminent persons, David Bogue was distinguished, not so much by one splendid quality, as by a rare assemblage of many virtues, and by their united effect in producing such a character as furnishes a study for a diligent observer of man. Every excellence essential to greatness he possessed in a degree sufficient to render them all, under the presiding genius of his superior wisdom, most happily efficient.

“Sir Isaac Newton's invariable declaration, that if he possessed any advantage above other men, it was not that of extraordinary acuteness, but superior power of patient application, has been ascribed to his modesty, by which, with many highly gifted men, he was distinguished almost as much as by his science. But this very modesty entitles him to some credit for self-knowledge, and should teach us not to suffer ourselves to be so dazzled by the splendour of his discoveries, as to presume rashly to differ from him in a point on which he had the best opportunities of being well informed. He declared that he was a dull boy till an accidental occurrence waked up his dormant intellect, and universal testimony proclaims the patient plodding which conducted to his brilliant conclusions.

“Without pretending to institute any other comparison between that great illuminator of his species and the subject of this memoir, we may confidently assert,

that David Bogue was raised above other christians, and ministers, and benefactors of mankind, more by indefatigable industry, than by what is usually termed genius. A memory peculiarly prompt or tenacious, which goes far to render men splendid, even in the department of imagination, he never possessed. Before he arrived at advanced years, he complained to me of an almost total want of verbal memory. The acquisition of languages, therefore, was never his peculiar forte. His valuable command of Latin, was the result of very early and very long instruction in that tongue. His acquaintance with history, which was extensive, accurate, and ever ready to use, may have procured for him the credit of a fine memory; but the praise is due to the wisdom with which he formed combinations that rendered one piece of knowledge subsidiary to another, while the habit of constant reflection and comparison led him frequently to recal what he had formerly acquired. Many have been injured more than they were benefited, by a memory which has induced them to store up other men's thoughts rather than mature their own, and caused them to mistake knowledge for wisdom: but David Bogue was thrown, by the defects of his memory, upon the resources of his understanding; so that, both as a preacher and a hearer, he always eagerly fastened upon thoughts, as the sons of heaven, treating words as the mere daughters of earth.

“Nor was his imagination brilliant, or even vigorous. I know not that he ever exercised himself in poetry, from which an active or powerful imagination is scarcely ever known to abstain: but no wooings of the muse occur among all the productions of his pen. His prose compositions bear marks of what Voltaire called Newton, ‘a thinking machine.’ Truth—moral and religious truth—of indubitable certainty and of high practical importance, was David Bogue's *chère amie*, who had all his heart. To unfold principles in the style of Euclid, and to enforce them with the seriousness of death and the weight of eternity, was his single aim. Not that he was insensible to the creations of genius, or the witchery of eloquence; for he often listened with delight to those who excelled in these qualities, when they were not employed to amuse, where every thing should rouse to imperative duty, or to bewilder those who craved to be taught in simple phrase the way of peace. Yet, like all men of mental force, David Bogue could conceive with great vigour, when roused by a grand favourite theme. He then rose to a splendour of language that stood out in amazingly bold relief, amidst what might be termed the dull uniformity

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of his simple style. But, amidst the recollections of many years, I cannot fasten upon a dozen instances in which he reminded me of a comet starting from a regular orbit, and blazing so as to astonish and alarm. For, in truth, eccentricity was as abhorrent from his principles as it was foreign from his natural turn. In early life he often recorded his dissatisfaction with his productions, as *trop recherché*, laboured beyond the point of simplicity and usefulness. It often cost him as much to be plain, as it usually cost other men to be fine. That portion of obscurity which is supposed to attend the sublime, rendered the latter quality of little value in his esteem; for he considered luminous simplicity above all price. His grand difficulty was to acquire and maintain that vivacity, without which extemporaneous instructions are apt to become somniferous and wearisome.

"His understanding, which was his master faculty, was prompt to discern difficulty and utility. The attainable and the useful in every subject, presented themselves with a prominence that betokened an attraction of affinity as innate and as strong as any which chemistry displays. He fastened upon truth and usefulness with an instinctive precision, and never let go his hold. This characteristic peculiarity displayed itself on all subjects, and on every occasion."—pp. 375—378.

We cannot present, in a single extract, such a view of the whole character, as would be satisfactory to ourselves and our readers. It is, therefore, necessary that we should cull, where we can, those passages which strike us as the most comprehensive, and the most accurate. The following paragraphs contain, we conceive, a very just description of the ministerial abilities of Dr. Bogue.

"As a preacher, Dr. Bogue was valued chiefly for the simplicity, gravity, and useful tendency of his discourses. He commenced his career with what might be called a more elevated style; and not unfrequently read his sermons, especially those which he delivered on extraordinary occasions. But when he reviewed his discourses in his closet, at the throne of grace and in prospect of the judgment seat, he condemned these more laboured compositions, as defective in simplicity, and not sufficiently adapted to general edification. Adopting, therefore, a more simple style, and not having a memory for words, he came at last to prepare little

but thoughts; and therefore seldom exhibited the *curiosæ felicitates*—those more happy turns of expression which are often of great use, by rousing attention, and fixing themselves on the memory. This was rather to be regretted, as he was not endowed with that promptness or power of extemporaneous illustration, which might supply the place of previous careful composition. Nor was his voice distinguished by that vivacity or flexibility, which would give relief to the simple uniformity of his style. Tones deep and sonorous, and little varied, imparted to a style that was cut down to the bare simplicity of Euclid, an appearance of dulness; but all felt that the preacher's weight of character bore down upon their heart and conscience with a force and an authority that few could resist, and fewer still acquire. The lovers of pure scriptural truth enjoyed his ministry highly; and none were offended by daring strokes that contained as much falsehood as truth, and were likely to do as much harm as good. Still there was a want of those inequalities which arise from marked varieties of thoughts, expressions, illustrations, and tones, and are of so much importance to one who has to preach several times in a day to the same audience. It was not often that Dr. Bogue uttered surprising thoughts, in words that were as nails fastened in a sure place, leaving stings in the mind, and bidding defiance even to a bad memory to forget. His exclusive attention to plainness, which was so creditable to his purity of motive, gave occasion to those lamentations we meet with in his diary, over his dulness or want of fervour and unction in preaching. It would have required more than the ordinary inspiration which a minister is entitled to expect in the pulpit, or a natural temperament the very reverse of that which the doctor possessed, to deliver his preparations with the energy and ardour to which he aspired. Thoughts that breathe and words that burn are necessary to throw the soul out of its ordinary position, to wake up all the powers of the voice, and spread flames among the audience. Had the pastor at Gosport, with the study of a simplicity level to every capacity, combined the preparation of striking thoughts and expressions, he would not so often have been left to complain of bitter disappointment. This would not have required more verbal memory than he possessed; for such things as are desirable are those which, when once excogitated, require no effort in the preacher to remember them, as they admit of no fear that the hearers will forget them.

"While we bow to the wisdom and

piety of Dr. Bogue's grand aim, may it not be permitted, even to his inferiors, to ask whether the same object might not have been more effectually secured by different means? That which is plain, in the sense of unadorned, is not always so in the sense of perspicuous or easily intelligible. The most common forms of speech are often supposed to be understood, merely because their frequent recurrence makes them glide over the mind without exciting attention; while new modes of expression would not only rouse notice by their novelty, but frequently reward it by their superior felicity, luminousness, and force. Had Dr. Bogue, therefore, paid more attention to style, especially in preparing for the pulpit, he might have been more useful, and, to stated audiences, certainly more agreeable."—pp. 414—417.

His qualifications as a tutor are estimated in the following passage with sufficient accuracy.

"In science, the tutor of the seminary at Gosport saw what departments were most useful, and to what point each one should be pursued. He early studied history, with the same views which afterwards inspired a love of travelling—to acquire a knowledge of his species, or, as he termed it, God's world. With geography, astronomy, and natural history, he was acquainted just as far as these sciences are of ordinary use. If at any time his modesty rendered his knowledge suspected, and encouraged the puny and conceited to interrogate him, he used to delight his friends by the manner in which he surprised and eclipsed his foes. But he had no diseased curiosity to know for the sake of knowing, or puerile ambition to shine. To recondite learning, which is of rare application, he never pretended; and he always regretted when any of his students gave themselves to pursuits, where, as the French proverb says, the gains will not pay for the candle, and where the philosopher and the scholar threaten to swallow up the pastor and the divine.

"His intuitive discovery of the real difficulty of every subject was accompanied by a slowness of investigation, which led to the object of pursuit by unwearied industry alone. He was fond of Johnson's phrase, "we must go doggedly at it;" and of Virgil's, "*improbus labor omnia vincit*;" for he loved a hard-working man. By this means he generally reached in time all that was practicable or useful. But the wisdom that dictated this course often made him appear less acute and intelligent than he was expected to be,

and produced, indeed, an air of uncertainty, and a habit of avoiding a subject which was attempted to be forced upon him, that not unfrequently gave the sciolist a momentary triumph. In the vocabulary of ignorance, learning is set down as synonymous with omniscience; and many are astonished, when they find that a man, who has the reputation of knowing much, cannot tell them every thing they please to ask: they almost think that the world has been cheated by his great name. But the caution of David Bogue would not suffer him to write even a short document in Latin at the spur of the moment; for he would promise to do it at his leisure. On one occasion, a plain woman of his congregation, but no idolater of him, hearing him extolled on the one hand, and depreciated on the other, said, rather archly, "Ah, he will do very well, if you only give him time." This random shot exactly hit the mark. He required time, he knew it; he took time, and rarely failed. He could do nothing as by inspiration; but he was equal to any thing which thought and labour can effect."—pp. 380—382.

The character of the Doctor as a *student*, and the description of his study was to us, at least, highly interesting, and we cannot resist the inducement we feel to transcribe the whole of it, (though it is long), not only for the sake of our readers in the ministry, but of their *wives*; and we take it for granted, that many such are among our readers. We had, indeed, proposed to animadvert on one very important topic noticed in the following extract—*nocturnal studies*; but alas, alas, *midnight* has very unexpectedly caught us employed in pondering the evils of *late studies*—and conscience stings us with the proverb, *physician heal thyself*, so we must let it pass.

"As a minister of the gospel, Dr. Bogue's chief excellence was faithful diligence. He studied to show himself approved of God, a workman that needed not to be ashamed, rightly dividing the word of truth. To theology, the proper study of a minister, he gave his days and nights. He sought out the best authors, whether English or foreign; and early availed himself of his perfect command of Latin, to read through the ponderous

folios and quartos written in that language by divines of the various nations of Europe. These he often perused by the midnight lamp : for I have heard one of his hearers, who was a baker, and lived opposite to the house in which Dr. Bogue lodged before he was married, say, 'Often have I risen at four or five o'clock in the morning, to prepare my bread, and have seen my minister rise from his studies and put out his lamp to go to bed.' This practice, however, he rather regretted than recommended. He advised his students to regard him here, not as an example to be imitated, but as a beacon on a dangerous shore, warning the mariner to shun the rock on which others split. It is said, that the celebrated Dr. Owen declared, at the close of life, that he would gladly give back all the learning he had acquired after ten o'clock at night, if he could recover all the health he had lost after that hour. Those who rise early, and those who study late, have been called morning stars and evening stars ; but the morning star is the harbinger of day, while to the evening star there remains the blackness of darkness. The sweet hour of prime, and a head cleared and refreshed by the repose of night, are far more conducive to healthful labours, than the midnight lamp, with a body and mind wearied by the toils and cares of the day. There are physical reasons for complying with the order of Providence, which has evidently given the day for labour and the night for rest. Dr. Bogue's reading, though vast, was not greedy and indiscriminate, nor hasty and barren. His purchases of books were usually the consequence of some previous information concerning their worth. He noted them down, and sought for them among booksellers in various parts of our own country, or in foreign markets by means of his correspondents on the continent. His custom was to keep on his desk every new purchase till he had time to read it, so that what was seen on his shelves was already in his mind. This method of procedure, and his extreme reluctance to suffer any one to interfere with his study, caused it to present a sad scene of confusion, desolation, and discomfort. To him it was like the irregularity of nature, order beyond the reach of ordinary comprehension. That no one might put things out of the place where he could find them in a moment, he always kept the key of his study about his own person. Long after his death that cabinet of learning remained locked up, a magnificent ruin. With what emotions I surveyed the desolation !

"In this his peculiarity was seen the littleness of a great man—the solitary mistake of a mind who had otherwise left us

nothing to console us under the sense of our inferiority. For a system of study far different would have turned to a better account. Instead of a room in the attic story, secluded from the approach of all other mortals ; a minister's study should be the pleasantest and largest room in his house ; that it may promote cheerfulness, and contain an extensive library, still leaving space for walking, which is alike conducive to meditation and to health. On the floor, there should be a tier of folios, and above them another of quartos ; the octavos should then recede six or eight inches, so as to leave a shelf, on which books could be laid when taken out for consultation. Of the study chair I am almost afraid to speak, for the less it is used the better ; and every thing in this apartment should be consecrated to use. The fire-place, therefore, should be so constructed as to diffuse an equable heat through the room, both for the sake of the books, that they may be kept dry, and of the reader, that he may not be tempted to sit near the fire. A cast iron stove in the midst of a study is a most objectionable way of warming it ; for the bare thought of that which Dr. Bogue employed almost brings back the head-aches it used to give me.

"Because much sitting is injurious to health, and has brought many a student to death by stone or ischuria, with all their agonies, the study table should be so fitted up as to admit of standing to read and write, and a sofa should invite the weary student to stretch himself at full length, and in that healthful position to meditate. If a minister has studied the interesting and heavenly science of music, the harp of the son of Jesse may drive away an evil spirit, and a piano-forte, or an organ, may give an agreeable turn to the exhausted spirits after close thinking and hard writing.

"But why should a wife or children be excluded from the study ? What evils would result from making it the breakfast room, or even the common sitting room of the family ? The most laborious students must have some moments of relaxation ; and if his papers are kept in a portfolio, they may be shut up in a moment, and saved from inspection or derangement. The presence of a pious and intelligent wife, and even the prattle of children, are favourable to cheerfulness and vigour of mind ; and a minister may, by remaining in the study, improve many a moment which would be wasted if he were called out for every meal. A well-ordered family will learn to accommodate itself to the duties of its head ; and early rising will secure to him many hours of study and devotion, before he will be

liable to any interruption. The study will, by constant use, be kept warm and comfortable; and those things that frequently detain a minister from the scene of his constant duties, such as the fire being out and the room being cold and dreary, will not occur. If all the family be taught to retire when the hour of private devotion arrives, it will be at once a useful monition to the chief tenant of the study, and a constant lesson to the others to enter into their closet and shut their door about them, and pray to their Father who seeth in secret. In those counties where it is the custom to keep in a fire all night, the study should, by all means, have that advantage; and in others the fire may be suffered to expire early enough to be prepared for the next morning, that the minister may kindle it himself; by which he would be rendered independent, and saved from that temptation to waste his time in bed, that arises from the plea that the morning is cold and the servant has not yet lighted the fire. For it is rather unreasonable to expect that a servant, who has, perhaps, been fatigued the day before, should always have a fire prepared before the hour when a hard student would wish to be in his closet.

"Towards the close of life, Dr. Bogue seems to have begun to adopt these views; not by turning the study into a parlour, but by turning the parlour into a study. His own workshop was too comfortless to invite his family; but he brought his books and papers down, and pursued his labours where they were sitting, doubtless much to the comfort of both parties.

"Dr. Bogue's preparations for the pulpit consisted greatly in the study of the sacred Scriptures, which he expounded on one part of every Lord's day. For this exercise he read all the best expositors he could obtain, studying their works with great care. He valued expositions of particular books of Scripture above almost all other works of theology; for they are likely to be far more satisfactory than commentaries upon the whole Bible, and to contain more fair catholic truth than systematic bodies of divinity.

"Dr. Bogue's early method of exposition was so minute as to approach too nearly to preaching, by which it precluded all hope of expounding a great part of the Bible. This he afterwards saw and felt; and as few men were less wedded to custom, or more open to improvement, he adopted, towards the close of life, a more lively method, and thus expounded a greater proportion of the sacred books. But he never gave occasion to the strange suspicion, that a minister recurs to expo-

sition to relieve himself from the labour of preaching; for such an idea cannot prevail, without reflecting immense disgrace either on the minister or his flock, or on both. If the pastor is faithful to his trust, exposition will be the most laborious of his public exercises; and if his hearers do not perceive it, and value it accordingly, they must be amazingly dull. It is to the honour of the Scotch, that they excel in exposition, which is, on the north of the Tweed, called lecturing, and is there held in high estimation, as one of the most profitable exercises of the public service of the church."—pp. 409–414.

"He was eminently entitled to say with the Apostle, that he was in labours more abundant. He laboured much with his own heart. His pursuit of study was indefatigable. As a minister of the Gospel, he toiled with conscientious diligence for the edification of the flock. If he heard of ministers laying aside assiduous preparation for the pulpit, as no longer necessary, he protested against the false assumption, contending that to the end of our days we should 'study to show ourselves workmen that need not to be ashamed.' In the tutor's chair he never sat easy but when he was improving his resources for the benefit of the students. In the county, the care of all the churches seemed to devolve on him, for he was often called to provide for their pulpits; and he cherished the association with paternal care. The interest he took in the affairs of missions and the kingdom of Christ to the ends of the earth, is of such notoriety as scarcely to need mention; and the journeys he took in that cause are known to have been extensive and laborious. The correspondence which his several offices drew upon him he never shunned; and though his letters contain nothing *recherché*, they were copious and full of wisdom. His labours for the press will require a distinct review.

"It may naturally be asked, how he found time for all these labours? The answer must be, he found time where we lose it. He was always at work; for it was a maxim with him, that Christians should wait for their rest till they arrive at their home. He was practically impressed with the necessity of being what he called a painstaking man. He used to say, we should be always learning, because we are always forgetting. His midnight studies were not a vain effort to repair the faults and atone for the negligence of the day: for all day long he was at work. Sixteen hours a-day he laboured for God. If he were called out of his study, he would go down with a pen in his mouth, to remind his visitors that they must not detain him;

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*Life of the Rev. David Bogue, D. D.*

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or with a book in his hand, that he might improve any vacant moments that should occur."—pp. 419, 420.

We could multiply extracts, which would both instruct and gratify our readers; but most of them will peruse the book. It is a volume of great interest, in reference to the revival of religion at home, and its promotion abroad. It records the history of the man, who, more perhaps than any other individual now living, contributed to bring about this revival, and to rouse the church from its lethargy and its selfishness.

As it regards the author, he will receive, we hope in good part, two or three hints which, in the event of a re-publication, might subserve the general excellence of his performance. When nearly every thing is done to our entire satisfaction, we feel reluctant to point out little faults. Yet we feel confident, that the judgment of the public will go with us when we say, the course of the memoir is disturbed, and the effect weakened by the introduction of the biographies of the Doctor's sons, and by the long extracts from missionary sermons, &c. These would be all read with far greater interest in an *appendix*, and the narrative would then sustain no injury by being interrupted. We beg leave also to recommend the suppression of nearly all the French phrases. They add no embellishment to the style, and give the work a semblance of pedantry, which we are sure Dr. Bennett's sound sense and good taste would deprecate. "Trans-tweedian birth," p. 126—"talking saucily to the most high," (p. 398), with some other expressions, might be superseded by an improved phraseology. At p. 197, a reference is made to "*Essays on Missions*," fragments of which are said to be appended

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to this volume. We have searched carefully, and cannot discover them in any part of the volume we possess. An index, or enlarged table of contents would be a desirable appendage. At p. 296, we meet with a very incautious sentence. Speaking of popery in France, the author calls it, "a system more guilty and intolerant than Judaism, Paganism, Mahometanism, or Infidelity." The term, "Judaism," if strictly interpreted, signifies the *revealed* system of Moses, and, as such, ought not to have been strung together with *paganism*, *Mahometanism*, and *infidelity*; nor ought it to have been represented as *guilty* and *intolerant*. But if the author intended by *Judaism*, the corruptions only of the Mosaic laws by rabbinical and traditional authority, he ought to have signified, that he used the term in this restricted sense. As the sentence now stands, it certainly conveys sentiments, which Dr. B. could not intend.

Although, from a sense of duty, we have ventured upon these criticisms, and must say in brief, that the style generally bears marks of haste, and needs careful revision—yet we would not have it supposed, that these imperfections interfere materially with the excellence of the work.

We consider the performance highly creditable to the judgment, the diligence, and the impartiality of Dr. Bennett. He has not hesitated to lay before the public the defects and errors of his revered friend and tutor. We believe he has given a faithful description, and has not suffered his friendship to interfere with the exercise of an independent and impartial judgment. We heartily recommend his work to general perusal.

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WORKS RELATING TO RELIGION  
IN INDIA.*(Continued from page 45.)*

IN our last number, we presented our readers with some most important and affecting details respecting the idolatries and the abominations of India, and with certain views of the power which the British Government possesses over some of the cruel and disgusting practices which extensively prevail in that land of gods and of darkness. If the Honourable Company do not take some speedy steps to abolish suttees and the tax of Juggernaut, we trust there will speedily be addressed to the Legislature of this country, such a declaration of the public Christian mind of the land, as will compel the adoption of measures, dictated not less by justice, benevolence, and sound policy, than by the laws of God. That our Government possesses the power to abolish these enormities is unquestionable; and that it may safely exercise the power, no man can entertain any reasonable doubt, who reads the powerful and convincing statements of Mr. Poynder and Mr. Peggs. We trust, therefore, these subjects will never be lost sight of till the desirable and practicable consummation has been attained.

But alas! these are but a few of the many woes of India, and when the Government of Great Britain has done all in its power to heal them, there still remains behind ten thousand ills, for which the authorities of the earth can make no provision. These can be cured only by moral and Christian means, under the direction, not of the governments of this world, but of voluntary institutions, formed and guided by men of Christian principles. When we look at the extent of the field of labour,

the difficulties of carrying on the work, even when every obstacle has been taken away which can be removed by man, are so great, that without the promised interposition of the Divine Spirit, the undertaking would be most appalling and hopeless. We have no reason, however, to despair of success, if we only employ, with vigour, perseverance, and dependence on God, the means of his own appointment.

The measures employed for the benefit of India may be all classed under three heads—Preaching, Schools or Seminaries of Education, and the Press. It is obvious, at the same time, that these are not so properly three distinct or separate instruments, as the three-fold employment of one great power, directed to different states of the community, and destined to produce one grand common effect. Preaching without education may do much, and has done much for the world; but can only keep its hold on the community in connexion with general education. The press might do much, and the circulation of the Bible would do much alone; but would fail in the general diffusion of religion without preaching. All the means, therefore, must be employed, and plied with the utmost diligence, in order to produce the great effect we contemplate—the universal diffusion of knowledge and religion in the East.

In regard to preaching, and the employment of Missionaries, we are strongly impressed with the conviction, that India has been assailed at too many points, without being attacked in sufficient strength at any one point: A thousand Missionaries, spread over that immense country, as detached and insulated individuals, would not produce so great and



general an impression on it, as the tenth part of that number, forming a few strong depots at the principal places, keeping up an incessant aggressive effort upon its dense and superstitious population. There is scarcely one mission possessed of sufficient strength in any part of India. What are the Missionaries of all parties in such a city as Calcutta? What are two here, and three there, in the principal stations which are occupied? Death frequently sweeps away the most vigorous and devoted instrument, leaving his colleague, perhaps debilitated by the climate, and discouraged by what has taken place, to carry on a feeble and languishing effort on hundreds of thousands around him. Before the vacancy has been filled up, much ground has been lost, the work has to be begun again, and thus many years are passed without any extensive result arising.

One of the strongest mission-stations in India, is Serampore, and it has rendered the most essential services to the cause of Christ, from the concentration of the forces which have been employed. The following extract from Dr. Marshman's pamphlet will show how matters are carried on there, and what we mean by making a powerful and persevering effort on leading points.

"In Serampore itself, the services on the Sabbath are in general six, three in English and three in Bengalee. Of the English services, the first is at the Danish church at nine in the morning, in which the Serampore brethren have preached for many years: the other two are at the Mission Chapel, at eleven in the morning and half-past seven in the evening. These are taken in rotation by Messrs. Carey, Marshman, Mack, and Swan. The Bengalee services are, one at the College at seven in the morning, at which the students attend, before they proceed to the other worship of the day, and another at four in the afternoon in the Mission Chapel, which is attended by the native

servants, as well as the native brethren and students. A meeting is also generally held on the Sabbath-day in the intervals of public worship, at the Mission-house, by Mrs. Marshman, for the special instruction of the native sisters. Beside these there is also occasionally a Sabbath evening lecture in a small chapel at Barrackpore, on the opposite side of the river, supplied chiefly by their brethren Mack and Swan.

"The native converts have long considered the propagation of Christianity to be an incumbent duty devolving on themselves, and about five years since, a number of those at Serampore began to exert themselves in a manner to which every encouragement has been held forth. From Sabbath to Sabbath, a number of these native brethren go forth to proclaim the Gospel in the villages round Serampore, bearing the expenses of their exertions almost wholly themselves. Returning in the evening, they meet alternately at each other's houses, at which one of the European brethren is generally present, when they relate the occurrences of the day, the conversations they have held, the encouragement or discouragement they have experienced, and implore the blessing of the Father of mercies on what has been attempted.

"The meetings held among the native brethren during the week also, tend much to keep alive a sense of divine things. Beside the Mission Chapel, they have three small places in different parts of Serampore, two of them near the dwelling-houses of native brethren, in which they assemble for prayer and social worship, inviting as many of their neighbours as they can persuade to be present: and, as some of the native sisters can read the Scriptures with great fluency, they also hold meetings among themselves for the sake of reading the divine word, and engaging in prayer and praise."—pp. 34, 35.

While adverting to Serampore, and expressing our approbation of the means which have been so successfully employed at it, we cannot help expressing our deep, though we fear now unavailing regrets, at the change which has recently taken place. It is not our intention to enter into the dispute between the Society and the Missionaries; but we must be allowed to say, that had the reasonings and declarations of the Missionaries now ad-

vanced by Dr. Marshman been brought forward at an earlier period, Serampore would never have been what it now is. We must say, that our understanding of the footing on which matters stood was altogether different from the representation now given; and the Missionaries, in dissolving the connexion between themselves and the parent Society, and claiming to be the sole arbiters of the property at Serampore, have incurred a responsibility of the weightiest kind; the necessity of which has not yet been made apparent, and the justice of which has not been satisfactorily shown. "Let no man glory in men."

In India and the Ultra Ganges, we have now several colleges; the one at Serampore, to which we have adverted; Bishop's College, at Calcutta; the institution at Malacca, founded by Dr. Morrison; an attempt to establish one at Bangalore, by Messrs. Laidler and Massie, formerly connected with the London Missionary Society; and one in Ceylon, by the American Missionaries. We are friendly to the cause of literature and science, as well as that of religion; but we have our doubts whether, in the present state of Christian missions in the eastern world, Colleges are the most appropriate means of propagating divine truth. It is only as a part of the apparatus of diffusing Christianity that we are now speaking of them. The raising up of native teachers, we hold not only to be a most important part of the plan of evangelization, but to be so essential to the establishment of the Gospel, that we must ultimately fail in all our efforts, if it is not attended to. This, however, may be carried on to a great extent without the imposing display of collegiate establishments. That they may and will grow out

of the successful diffusion of the Gospel we are persuaded; but in the first instance, we do not think them either necessary or wise.

The volume by Messrs. Laidler and Massie, contains some documents of considerable interest, though we think their college scheme, under the circumstances in which they were placed, injudicious. It was premature, too extensive, and, in some of its principles, erroneous, or imperfectly digested. We believe its authors to have meant well; but they aimed at too much, were too lofty in their pretensions, and too sanguine in their expectations. The plan of the College commenced at Bangalore, as published in this volume, cannot be approved by judicious persons, and the embarrassments in which it involved its projectors, and which has rendered the whole affair, we fear, abortive, clearly show, that the object was brought forward without sufficient consideration of all the difficulties which its accomplishment involved. We say this with the most perfect good feeling towards the projectors, to whose motives, but not to whose judgments, we give full credit.

The volume is made up of eight documents; the first of which, by Samuel Flavel; a native, will be read with interest. We shall extract the greater part of his account of himself, which our readers will be pleased with.

"When I found the four Gospels under the tree in my own language, whilst I lived in Ceylon, I read them, and I believed what I read, and I was convinced that all my religion and the religion of my father was great folly. I was convinced of this before I had finished reading the ninth chapter of Matthew. I soon learned to cry to God in prayer, but all my thoughts and way of serving God were very childish: I greatly wanted some person to teach me how to understand this book: I made

many inquiries, but could find no person to explain in my own language this holy book to me.

"I felt so uneasy in my own mind when I could not find any person to teach me after I had made many inquiries for three months, that I left a very comfortable situation, and went a great distance to seek for teachers. The Lord preserved me safely when returning from Ceylon to India, but instead of going where I first intended, I was landed in another place. I found out in this strange place some worldly friends that I had known before, but by dwelling with them for a few weeks, and by their conversation, I lost my desire to seek after teachers, and I did not find so much pleasure in reading the word of God. Instead of keeping the book to read, I now began to lend it. I was very desirous to have a name among my countrymen, by letting them know that I had a printed book. The persons to whom I lent the book often came to me for explanation, and I could not give it. I was ashamed to tell them so, and I would leave them by saying I had no time to explain to them. Whenever the book was returned to me, I endeavoured again to read it, but I found not the pleasure which I did at first; I would say, 'What use for me to read this, when I do not understand it?' I was much troubled when I turned to some places which spoke of David, of Solomon, of Isaiah, Jeremiah; I thought where does Isaiah say this? who are these, and who is David? and who is Solomon? When I read a little, and found such names, I would shut up the book and say, what is the use of my reading this book? The merciful God did not leave me; I continued to pray every day, but oftentimes my prayers were only hypocrisy, for I looked for the praise of men.

"My friends became troublesome in asking me questions about the book, which I could not answer; I was ashamed that they should know my ignorance, therefore I kept the word of God from them. They wondered much, and wished to know what religion I was of. I told them I was of the religion of the Gospel. This word I learned out of the Scriptures, but if they had asked me what the Gospel meant, I could not have told them. I was very proud of my outward character, but I loved sin in secret. When some of my friends said, 'all religions are the same,' I answered 'yes;' so ignorant I was. One very kind friend of mine, who was a Roman Catholic, and was rich, gave a great feast on one of the saints' days, chiefly at his own expense. The friend wished me to assist him during the feast, which I did. I gave directions to the

people how to put the idols in order, some how to tie and prevent their falling when they placed them on their shoulders during the procession. I marched before them with the word of God under my arm. When we returned to the chapel I opened my book and stood near the altar, looking on as if I were engaged reading till the people had placed all their idols in their stations. As soon as the people kneeled for prayer, I closed my book and kneeled also, so little was I affected by the truth. The same night, whilst I was standing near the altar with my book, my friend came into the chapel in company with a person nearly intoxicated. When the latter saw me, he pointed me out to the other people, and said: 'How dare that fellow stand so near the altar? he is a Lutheran: turn him out!' I thought a Lutheran signified a murderer, or something very bad, so I answered: 'No, I am not a Lutheran.' He asked, 'Are you a Roman Catholic then?' 'Indeed I am not.' 'Are you a heathen?' 'No,' I answered, 'I am not: I am a higher religion than all these.' He told me to go away; after he had said much provoking language, I went away. Next day the poor man died, and the people said I had killed him by sorcery. All who had been my friends soon left my company and became my enemies. I was shunned as if I had some dangerous power. Shortly after this, a man who had my book in his possession, left the place and carried it away with him. The knowledge of this gave me very great pain. I was so grieved at the loss of my book, that with tears in my eyes I said in my prayer to God, 'Now all the people are become my enemies, and thou, O Lord, art become my enemy, for I have lost thy book.—What shall I do? This is my fault, for I did not read thy book but neglected it: now thou hast taken it away and given it to those who will read it.' From this time I was very unhappy. A few weeks had elapsed, when I was going in company with some people to see a heathen feast and dance: as we were passing a small dwelling, I observed a light burning in a corner, and an old man reading. I stood and listened to hear what the old man read, and I soon found that the language was the same with that which was in my own book. I immediately left those who were going to the feast, and I took my seat beside the old man, and heard, with great attention, what he was reading. The language was the same, but the copy and the print were different. I spoke very humbly and kindly to the old man; he put the book into my hand, some parts of which I began to read. When I asked him to explain it to me, he

answered that he could not, for he was a heathen. I invited him to come and take breakfast with me next morning, and to bring his book with him. He came accordingly. During our conversation the man told me that he was going away very soon to a different part of the country. I was grieved to think that I should again be deprived of reading the book of God. I said to the old man: "Oh! will you give me this book?" He answered, "If I give you this book, what will you give in its place?" I immediately offered him eight rupees, which he readily took. For some time I was afraid that he would return for his book, and therefore I hid it. Now I began to rejoice greatly, because I had got another book for that which I had lost. I began to read it: constantly did I read it; and some places I understood better than I had before done. I would not now part with the book to any person. When I was requested to lend it, I told the persons to come to my house, and I would either read it to them, or they would read it to me. In reply to questions asked me, I endeavoured to explain so far as I was able; and when asked to explain what I did not understand, I told the people that I was yet a stranger to the book, as I had only got it a short time ago. I now began to feel very great dislike to all idols, both in the heathen and Roman Catholic temples. I began to have a great fear of God, and was afraid of sin. I was particularly afraid lest God should again take his book from me.

"When I was journeying to another part of India, I found a few people in the way, at a place where my employer stopped for a short time, and I was informed that they belonged to the congregation of the gospel. I was very happy to see them: I did run to them, and salute them as if they had been my old and very dear friends. I said to them, 'I have long wished to know something about the gospel. This day the Lord has brought me to see you, to know more clearly his holy word.' The people were a little astonished, and began to ask me many questions about my journey, and what I had seen. The inquiries they made occupied the whole of the time I could spare, and I was forced to leave them without their being able to tell me any thing about those things which I so much desired to know; I asked them, as I was about to leave them, if they would give me any books. They told me that they could, and sent the five books of Moses, the books of Joshua, Judges, and Psalms, a hymn book, and a small catechism. These I received with very great pleasure; but whilst I greatly rejoiced in receiving

so much of the word of God, I still felt sorrow because I had no person to explain them to me, and no person to tell me how a Christian ought to live. When I arrived at Mysore, I was still unable to find any person to teach me, but I continued reading the Scriptures with prayer. I felt a great thirsting after the truth, but I remained very ignorant how I should serve and please God. I talked with the people about what I read in the book, and endeavoured to explain to them what I thought I understood, and I found great benefit to my own mind by talking with the people. I was much more lively and comfortable in my mind, yet I now feel doubts when I look back, that what I told the people was in many things not correct.

"About this time my thoughts were directed to my aged parents. I had not seen them for several years. I therefore intended to go home, and left the gentleman with whom I lived, in order that I might go and see them. When I and my family were setting out on our journey, the coolies were loaded with our things which were necessary for us by the way. I went with my book under my arm to call on some friends and bid them farewell. We began to converse about religion, and continued talking in a very interesting way till it was too late for us to go away that night. Next morning, when about to proceed, one of the persons with whom I had been speaking the day before, came to me and wished very much for a copy of the catechism before I left the place. I consented to write him a copy. Before this was done, a person, who owed me a considerable sum of money, arrived at Mysore on business. We met quite unexpectedly, but he very willingly settled my account. My mind was made very easy on money affairs. Whilst I was writing the catechism, two natives, who had heard of my reading and conversing with the people, came and asked me many questions about the book which I had. They soon felt much interested in what they read with me, and the answers I was able to give to their questions. Our conversation was very pleasing and profitable to me.

"My journey to see my parents was given up for the present. We gave ourselves up entirely to reading the Scriptures and conversing about what we read. The curiosity of the people began to be awakened, and many came to hear us read and converse. One day my two friends came and told me that they had seen and conversed with a man who called himself an Unitarian, and that he spoke very clearly about the religion. This made us the more anxious to inquire. Our de-

sires were so strong, that we began to neglect our reading, and form plans how we could get some information. We met in the house where we kept our books, and where we read and conversed, and resolved to write to the teacher, who, we were informed, lived at Madras. We met together, and after prayer, we began and wrote a very long letter to the teacher. We informed him that we were much pleased to hear of his teaching, that we were ready to come to Madras to see him and join the congregation, and requested him to write to us and inform us how we should conduct ourselves as the servants of Christ till we arrived at Madras. We did not know his name, but we intended to direct it to the Unitarian Teacher, Madras. The copy of the letter was written, but before we had read it over to sign it and send it to the post, the Roman Catholics, who were alarmed because many of their people assembled to hear the Scriptures read, met together in a great crowd, and said among themselves, 'Why are these Lutherans come here to read their books? A great many of our people go and hear them read. Let us drive them away from this place.' They came up in a great fury, entered the place where we met, and they tore our books, and carried away some of our papers and the Unitarian letter. When we made inquiries who had broken our door and injured our things, the Roman Catholics were not afraid for what they had done to us, but in great anger they seized my two friends, and flogged them severely. Next morning we made our complaint to a magistrate, but no notice was taken of it. We then applied to the Christians at Seringapatam for advice what we should do; by their conversation we were taught much of the truth. We observed how the worship of God was conducted, and we became regular in our attendance every Lord's day on the worship of God at Seringapatam. The opposition became stronger and stronger at Mysore.

"I now began to think that it was necessary for me to be baptized, but I knew no person to whom I could apply for that ordinance. A man came one day and told me that the Roman Catholics, the Heathens, and the Mahomedans, were preparing a petition to present to the magistrate, in which they entreated him to drive me from the place. The reason they gave for this was, that I had never been baptized, that I was no Christian, but I had come only to trouble the people, and put them into confusion. I was afraid on account of my not having been baptized. I immediately wrote to the people at Cannanore, and the morning following, about three o'clock, I rose and proceeded to

Cannanore, that I might be baptized. The Rev. F. Spring, Tillicherry, baptized me. I heard at Cannanore that missionaries had arrived from England at Bangalore. In November 1820, I came to Bangalore, and hoped that one missionary would go and live at Seringapatam; but I returned to Mysore disappointed. I and my two friends continued to meet, and converse and read as we did before. In a short time one of the missionaries sent for me to come to Bangalore, at which place I have remained till now."—pp. 43—52.

In the paper, entitled "The Character and Labours of Hindoo Christians," we are furnished with some information about a number of individuals engaged as students or teachers, among their countrymen in the Mysore, some of whom appear to have been the fruits of Samuel Flavel's preaching. Two of these cases we shall quote.

"Peter has enjoyed the benefits of the school and seminary for four years and a half. He was born of Protestant parents at Trichinopoly, and baptized at Tanjore. His progress in Tamil studies has been satisfactory, and his utterance is free; he has attained more proficiency in English than any other student, and his study in the Greek is very promising: he seems to have a particular talent for languages. It is twelve months ago since he professed to have received the truth in the love of it: besides his continued propriety of conduct, prayer seems to be a favourite employment. Various circumstances led him to heart-searching and serious considerations, especially when he saw others of his acquaintance and school-companions giving themselves to the church. Adoption into the family of God is his highest desire, and he believes that everlasting life, with every blessing needful in the present world, and in the world to come, will be granted to him if found in Jesus. His great hope is to find in Christ a friend, a protector, and an expected home.

"Joseph was born in Commonille, of heathen parents, and till he was thirty years of age was nursed in all the foolish vanities of idolatry, but never taught to read, to think, and to judge for himself. He said at the time of examination, 'I had great love to Brahma, Vishnu, and other gods, before you (Samuel Flavel) came to our village. When you spoke concerning these things, I then saw their vanity and falsehood, and I believed that Christ is true God, and will give happiness, present hope, and future glory; and that if I received not Christ, I should not

only suffer present evil, but also eternal misery.' When questioned if he did not at that time fear the world, and hesitate to abandon caste, relatives, &c. his answer was, that he came into the world without caste as a natural distinction, and that sufferings in this world, for the sake of religion, would only be for a time. He embraced the gospel in 1822, and his general deportment has been Christian. On two occasions he has been deficient in the duties of his vocation, but afforded most satisfactory proofs of conviction that he was in error, and that he was sincere in his repentance. He is now able to read, and is improving in a knowledge of divine things. He is thirty-three years of age." —pp. 313, 314.

The volume contains much which would require very extended discussion, as well as the whole subject of this article; but from which at present we must forbear. We have only thrown out hints, on which, at some future period, we may perhaps enlarge. The good work is, we trust, going on, and notwithstanding all the drawbacks and discouragements, will, we are persuaded, proceed with a constantly accelerating rapidity, till India, with its intricate mythology, its countless gods, and all its horrible and cruel superstitions, shall be brought under the subjection of the cross.

*A Vindication of the Literary Character of the late Professor Porson, from the Animadversions of the Right Rev. Dr. Burgess, Lord Bishop of Salisbury, &c. &c. in various Publications, on 1 John v. 7. By Crito Cantabrigiensis. Cambridge, 1827. 8vo. pp. 412. Price 12s. London: Rivingtons.*

SINCE the ample discussions which, within the last fifty years, have been given to the disputed passage, which forms a part of the 7th and of the 8th verse in the 5th chapter of the first Epistle of John, it would not have been an unreasonable assumption, that no man of com-

petent information would have further doubt of the spuriousness of that passage. Not that it was originally a forgery, not that it was afterwards obtruded upon the sacred text by any person or body of men, with a consciousness that he was inserting words which had never proceeded from the pen of the Apostle John, nor that the advocates for its retention have been unprincipled men, pleading a cause which they knew to be unsound: nothing of this kind do we insinuate. But we believe that the passage originated about the fourth century, in an interpretation, sincere and by no means to be despised, of "the Spirit, the water, and the blood," from some Latin writer;—that this came to be written in the margin of one, or perhaps many copies, as an approved illustration, in the way common ever since books in the quaternion form came into use;—that, as it was customary for copyists to write also in the margin, words which they had inadvertently omitted, this intended annotation was, by some transcribers, ignorantly and honestly supposed to be a part of the text;—that thus it was taken out of the margin into the body of the Epistle, in some Latin copies;—that this transplanting was for some time shifting and uncertain, as the manuscripts actually show;—that at last its reading and position became fixed;—that it was turned into Greek most probably in the thirteenth century;—that, though absent from the first published edition by printing types, that of Erasmus, in 1516, though marked as doubtful by Cranmer, and though constantly rejected by Luther, it was introduced into the early editions of the Greek New Testament, and the vernacular translations, and with few or no



exceptions continued to be printed till modern times;—and, finally, that by a weight of evidence, which it is no exaggeration to call a moral demonstration, it has of late years been generally rejected by those who have taken the pains of making themselves acquainted with the subject.

In 1786, Archdeacon Travis undertook to defend the genuineness of the passage. His confidence, a certain air of imposing vivacity and cleverness, a pompous and swaggering style, an unflinching readiness to make the boldest assertions of matters which he knew nothing about, and his never hesitating to affirm whatever he imagined would make for his purpose;—such qualities as these, joined with some adventurous outward circumstances which he knew how to turn to account, gave to his book a temporary fashion, and a semblance of impregnability. But, when touched by Ithuriel's spear, all its factitious glory vanished. In 1790, RICHARD PORSON published his "Letters to Mr. Archdeacon Travis;" and a more luminous exposure of incompetency and sophistry, or a more complete victory to the arms of truth and evidence in critical literature, had never been exhibited since the not dissimilar triumph of Bentley over Boyle, on the pretended Epistles of Phalaris.

But Bishop Burgess has not been satisfied with this state of things. By methods and arguments which have given astonishment and grief to some of his lordship's sincerest friends, he has endeavoured to restore the lost credit of the passage. We need scarcely add, that he has miserably failed. The Quarterly Review, with all its idolatry for whatever belongs to Episcopal men and the Episcopal Esta-

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blishment, gave a respectful but sufficient demolition to the Bishop's fabric. But his pertinacity appears to be in the inverse ratio of his reasons. One very ungenerous and unjust method of his, is to insinuate against any, who are not prepared to acquiesce in his arguments and conclusions, the radical motive of disaffection to the doctrine of the Holy Trinity.

We sincerely hope, that an end will be put to the dregs of this controversy, by the wise, temperate, and powerful work before us. That the Bishop of Salisbury should be convinced, is what we are far from expecting; but we cannot doubt that any other intelligent and upright reader will be so.

It is not necessary for us to enter into the primary argument. Our readers, who may be so disposed, will find a full, and, we believe, honest statement of the case, in the *Eclectic Review* for January and February, 1810. We shall merely make a few extracts from the volume on our table, which may give some idea of the spirit and talent with which it is written. On grounds, we believe not precarious, the public voice assigns it to Dr. TURTON, the recently appointed Regius Professor of Divinity in the University of Cambridge.

"The learned prelate seems to have persuaded himself, that in controversy, the victory always rests with the writer of the last pamphlet.—Now, when we consider the various concerns that unavoidably occupy the attention of men, we may surely discover many good reasons why a writer should leave an opponent unanswered, besides the consciousness of inability to reply. But, not to philosophize on such a subject, it is very possible that a controversial tract, instead of being too powerful to admit of a reply, may be too contemptible to deserve one; and the world, I believe, is tolerably well agreed about the qualities that distin-

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guish the productions of Martin and Twells. In short, history and observation furnish examples in such profusion, of persons who, under any circumstances, can argue still, that there is something quite inexplicable in the learned prelate's assuming the last word, in literary contests, to be the criterion of victory."—pp. 315–317.

Bishop Burgess has been pleased to animadvert, after his manner, on a passage in Mr. Porson's preface. Crito gives it entire.

"I maintain that my book is virtually a defence of orthodoxy. He, I apprehend, does the best service to truth, who hinders it from being supported by falsehood. To use a weak argument in behalf of a good cause, can only tend to infuse a suspicion of the cause itself into the minds of all who see the weakness of the argument. Such a procedure is scarcely a remove short of pious fraud. *Pro pietate nostrâ tam multa sunt vera, ut falsa tanquam ignavi milites atque inutiles oneri sint magis quam auxilio.* What good can we expect to work upon heretics or infidels, by producing the three heavenly witnesses? Will they submit to dispute with us, if we revive such stale and exploded reasons? Will they not believe, or affect to believe, that this text is the only, or at least the chief, pillar of our faith?"—*Porson's Pref.* p. xxv.

"There is some difficulty in conceiving how any rightly constituted mind can fail to be impressed with the truth and importance of the sentiments contained in the preceding extract. The mode of thinking, far from being latitudinarian, may be adopted by the most orthodox divine, without yielding a single principle. It is, therefore, not without painful reflections, that I find an English Bishop employed in raising objections to opinions so manifestly just."—p. 326.

"A cursory perusal of the work [Travis's] would be quite sufficient to convince Mr. Porson, that it had not the slightest claim to public confidence. And when he found a writer, whose statements seemed to manifest what might almost be called a systematic disregard to the truth of things, assailing the characters of the most eminent individuals with unmeasured charges of ignorance and fraud, Mr. Porson may surely be forgiven, if his indignation excited him to some great

act\* of retributive justice.—To protect the fame of those who have deserved well of mankind, is an undertaking, which may excuse some roughness in the manner of its accomplishment. How others may have been struck with Mr. Travis's work, I know not; but I perfectly recollect the disgust which I experienced on the first perusal of it.—From the case of Mr. Travis, writers of all succeeding times may draw this moral, that there is great wisdom in preserving something like equity in the censure of others, and some adherence to truth in the statement of facts:—

—'Phlegyasque miserimus omnes  
Admonet, et magnâ testatur voce per  
umbras,  
Discite justitiam moniti, et non temnere  
VERUM.'"

P. 339.

"When we consider the expanse over which even a partial view of the subject has actually conducted us, and the dark and dreary regions through which we might have been led, we cannot, I think but feel the advantages to be derived from a critical sagacity like that of Mr. Porson. The acuteness of his understanding was not confined to 'the laws of Greek metre, and the peculiarities of Greek idiom;' and in researches into ecclesiastical antiquity, where there are works of dubious origin to be estimated, where in works of which the authenticity is undoubted, there are obscure passages to be illustrated, and corrupt ones to be restored, where, in fact, there are discrepancies of all kinds to be reconciled; we may confidently assert, that the leading qualities of Mr. Porson's mind were exactly those from which the world might have anticipated the happiest results."—p. 345.

"There is one quality of mind, unnoticed by Bishop Burgess, in which, it may be confidently maintained that Mr. Porson 'had no superior;' I mean, the most pure and inflexible love of TRUTH. Under the influence of this principle, he was cautious, and patient, and persevering in his researches, and scrupulously accurate in stating facts as he found them. All who were intimate with him bear witness to this noble part of his character; and his works confirm the testimony of his friends. In a word, if in a *General Council of SCHOLARS*, an individual were

\* We would say, *ought to be*, and *must be*, by every well-informed and honest man.—Ed.

\* Yet Mr. Porson always maintains good temper and dignity in exposing the almost incredible delinquencies of Travis's book.—Ed.

to be selected and sent forth, to take a survey of any region of antiquity, profane or ecclesiastical, it is quite certain that the person who should be found to possess Mr. Porson's endowments, would command every vote."—p. 348.

*A Sermon preached before the University of Cambridge, July 1, 1827, being Commencement Sunday. By the Rev. John Lamb, D. D., Master of Corpus Christi College. pp. 18.—Deighton, Rivingtons.*

COMMENCEMENT sermons at University churches, we are free to confess, do not often come before us in our critical capacity, for besides being local and temporary in their application, they do not always turn upon topics of such general interest as would justify our obtruding them upon the attention of our readers. We make it, however, quite a point of conscience to read these, and similar productions, for our private instruction, partly to keep up our acquaintance with the lights of the episcopal world, and partly to assist us in estimating the practical wisdom and good feeling by which that world is governed.

Attached, as we are known to be, from the fullest conviction, to the great principles of non-conformity, it nevertheless affords us the highest satisfaction to observe any favourable indications of the progress of genuine religion in the Established Church; partly, because religion wherever found, is sacred in our esteem; but more especially on account of the numbers of immortal beings, whose chief education for eternity is derived from the public instructions of the national clergy, and who must be greatly influenced by the spirit and example of those, upon whose ministry they attend; just in proportion to our regret when the blessings of the

Gospel are not faithfully exhibited, among so important a section of the Christian church, is the degree of our pleasure in witnessing the successful results of the exertions of holy and devoted men within that sphere of labour. It is, we think, one decisive evidence of the wider diffusion of scriptural truth among all classes of the community, that both the preaching and the writings of many clergymen, who do not profess what are commonly called evangelical sentiments, are imbued with a much larger portion of sound doctrine and Christian feeling, than would formerly have passed unquestioned in those chief places of concourse, where wisdom is supposed to hold her exclusive seat. And although there are many and mournful proofs, that the ancient spirit of hostility against Christians of other denominations is not quite extinct, yet we rejoice, that instances are not wanting of a noble superiority to those meaner jealousies, which always disgrace the individuals who indulge them, while they inflict the deepest injury on the Christian cause.

In this respect the discourse of Dr. Lamb, delivered before the University, has peculiar claims upon the attention of the Christian public. Upon a subject of some difficulty and delicacy, it exhibits an intrepid regard to historical truth, and contains many just and manly sentiments, eloquently expressed, which do great honour to the candour and piety of the intelligent author. From Matthew x. 34, *Think not that I am come to send peace upon earth; I am not come to send peace, but a sword*; he endeavours to show, that the promulgation of Christianity has been often followed by intolerance, persecution, and strife; but that the Gospel itself

is in no degree responsible for these evils, as it clearly and openly condemns such a spirit and such practices. He first refers to the persecutions which the church endured through the three first centuries—then to the cruelty and intolerance of the papal power—and, in the following energetic passage, does not shrink from bringing home the charge against the Protestant Church, of deeply participating in the same spirit.

"Let us now proceed," he observes, "to that period when, by the mercy of God, a great part of Christendom was delivered from the tyranny and superstition of Papal Rome. We shall find no exception to our Lord's prophetic declaration. In vain do we look for peace in a Protestant Church! It might indeed have been hoped and expected, that those who had themselves claimed and exerted the right of private judgment, yea, and suffered in the cause of religious liberty, would have been tolerant of the conscientious scruples of others. But alas! the Protestant Church has not been backward in employing, for the security and protection of her temporal power, those very means which she so justly deprecated in the Church of Rome. From the time of our Reformation to the glorious era of 1688-9, Dissenters from the Church Establishment were constantly the objects of persecution. We stamp with just and proper infamy the bloody deeds of Mary against our Protestant brethren; but let us not mark with less abhorrence that cruelty, which, during the reigns of Elizabeth and the Stuarts, was exercised against our nonconforming brethren. Those arbitrary fines, imprisonments, mutilations, which were inflicted upon conscientious individuals, too well confirm the truth of our Lord's declaration, that he hath not sent peace, but a sword upon earth. And even now, that (amongst us at least) individuals are by the civil magistrate, restrained from inflicting penalties upon each other, we must observe sufficient cause to subscribe to this truth, that Christianity brings us divisions and not peace; that it arms us against each other, rather than teaches and constrains us to love one another."

The following passage, considering the place in which it was delivered, might almost remind us of the fearlessness and decision of Bishop Warburton, or Bishop Horsley, though the whole ser-

mon breathes a far more temperate and Christian spirit than distinguished either of those eminent prelates. Dr. Lamb is illustrating the causes of an intolerant spirit among professing Christians.

"First, let us consider the constitution of the Christian church. Upon Christianity being established as the religion of any country, men of every character will become members thereof. We cannot describe the state of Christ's temporal church on earth better than by the simile which Christ himself employed: 'The kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind.' In the church of Christ, there will be the unclean as well as the clean. Men of ambitious, covetous, selfish dispositions will find within the pale of the church ample room for the exercise of their respective tempers: they will there find means of gratifying all their worldly desires. Crafty and designing men, by exciting the zeal of some, and alarming the fears of others, will never want tools for the accomplishment of any purposes. And we cannot be surprised, if such men have in all ages endeavoured to secure to themselves the temporal advantages which they possess, by any means, however unchristian. They will rather encourage than discountenance party spirit; they will rather foment than allay that zeal and rancour by which their secular interests may be promoted. But let us not imagine, that the Gospel is in any respect to be blamed for their conduct. It clearly and openly condemns both their actions and spirit. They may be Christians by name and profession, but they are not truly members of Christ's church; they may call themselves by his name, but they have not the spirit of Christ, and are none of his."

These remarks, we take leave to observe, may apply not to the members of one church, but to those of all churches: and the more religion flourishes, and is held in repute in the world, the greater will be the temptation which irreligious men will feel to profess attachment to its interests, and assume a virtue if they have it not, in the hope of rising in estimation by their connection with a rising and prosperous cause. The spirit of intolerance too, we apprehend, is not peculiar to any

one church, or community, or denomination of Christians, but it belongs essentially to our common nature, and may be sometimes detected even in the tone and temper with which some good men inveigh against intolerance. There is a persecution of the tongue as well as of the sword; "There is a generation," says Solomon, "whose teeth are as swords, and their jaw-teeth as knives." For our own parts, we have as deep an abhorrence of dissenting bigotry, as we can have of ecclesiastical intolerance in any shape; perhaps a deeper abhorrence, because it is more foreign to our professed principles, and we have not the poor temptation of "necessity, the tyrant's plea," for we get nothing by it, not so much as a mitre to adorn our brow, nor pompous titles and golden bribes, as the splendid reward of our aberration from consistency. True liberality is, we fear, more rare with us all than we are willing to admit, and its highest triumph may be seen in bearing, with magnanimity, the illiberality of others, without allowing our own charity to be wounded, though we suffer from the want of charity in those about us. We strongly recommend to Christians of every name, the noble concluding remarks, which Dr. Lamb urges upon his clerical brethren.

"Let us carefully guard against that spirit of persecution and intolerance, which is too common to human nature, which has so tended to disgrace the Gospel of Christ in the eyes of unbelievers. Let us learn to judge of the opinions of others with candour, according to the golden rule of that charity which thinketh no evil; which teaches us to judge of others as we ourselves would be judged. Let it be our endeavour to promote harmony in the church of Christ. Let us show our love of peace by a willingness and readiness to make all possible concessions to the conscientious scruples of our brethren. Let us meet like Christians upon those topics in which we mutually

agree, and let us endeavour to cover with the cloak of charity all our minor differences. Let us not be seeking those honours, or those emoluments, which are the rewards of party zeal and polemical distinction, but the highest of all stations in the church of Christ: 'Blessed are the peace-makers, for they shall be called the children of God.'"

Where there is so much to admire, we can scarcely bring ourselves to notice minor defects, the result evidently of haste and inadvertence. But an opponent of Christianity might take exception against one or two forms of expression in the conduct of the argument, for instance, that "*Christianity brings us divisions* and not peace, that it rather *arms us against* each other, than teaches and constrains us to love one another;" as though there were some active principle of combativeness in the Gospel itself. This is not exactly the truth: the hostile tendency is not in the system, but in us. The preferable statement would be, that Christianity is not the *cause*, but the *occasion* of these evils. No one knows better than Dr. L., that our Lord's expression is purely figurative; and he has in general stated the subject very satisfactorily, but in the sentence referred to his meaning is slightly liable to misconstruction. For the benefit of our readers, we add Dr. Trapp's judicious note upon the text. "This relates not to our Saviour's *design*, for that was to send peace, nor to the natural *tendency*, of his doctrine, which was to make peace; but only to the accidental effects of it, occasioned by the corruption of the world. Many, both Jews and Gentiles, *would* be converted to his religion, but many would *not*: and so variance and discord between the nearest relations must often ensue."\*

\* Explanatory Notes upon the Four Gospels, by Joseph Trapp, D. D. pp. 57, 58.

## LIST OF NEW PUBLICATIONS, WITH SHORT NOTICES.

**THE PARENTS' MONITOR; or, Narratives, Anecdotes, and Observations on Religious Education and Personal Piety; designed for the Instruction of Parents, Guardians, and Teachers.** By David Barker. Second Edition. 12mo. pp. 380. Price 5s. R. Baynes.—This respectable volume furnishes a very industrious and useful compilation, on the important subject of the religious education of children. It is divided into three parts. The first illustrates, by 28 biographical sketches, selected from many larger works, the happy effects of a Christian education in leading to early piety and distinguished usefulness. The second part supplies thirteen examples from real life, of the blessing which has ultimately rewarded parental solicitude for the rising generation; and the third part contains selections from the best writers, and most distinguished divines on this subject, interspersed with many pleasing anecdotes and appropriate examples. There are added a convenient index and table of contents; and we cheerfully recommend it, as a very desirable family book, calculated to be peculiarly useful.

**SACRED MELODIES,** by S. W. Waring. 12mo. 3s. Nisbet.—This small poetic volume contains somewhat more than 30 distinct pieces, or *Melodies*, as they are called, in imitation of Byron, whose style and manner is sometimes emulated, though not always with success. The Scriptures furnish the greater part of the subjects, and the sentiments in general appear to us evangelical and pious. Those which struck us as the most pleasing, are—"Prosperous Days—The Crown of Thorns—Weary and Heavy Laden—Tossed with Tempests—The Aged Genius—Then is there no Sunny Isle?—The Prophet's Hymns—What dost thou, O wandering Dove?" &c.—several of which are professedly imitated from the Italian, and the whole will gratify a poetical reader in the perusal. Some of the author's notes appended are both critical and entertaining.

We cannot but remark, however, that we think the author rather un-

happy in placing, on the very first page of his melodies, a stanza, which we consider as the most faulty among the whole: we refer to the following lines, in which, speaking of our Lord and his Apostles frequenting the temple, he says—

"His followers wandering trod,  
Where courts and columned walks arose,  
Stretched in magnificent repose,  
'Mid the green fold of God."

Not to criticise on the "green fold," which, we think, at least obscure, we cannot understand how pillars, forty feet in height, could be stretched in repose, while they stood upright: afterwards, indeed, when the Romans left not "one stone upon another," it was far more applicable. Some of the author's rhymes also, as *bring* and *comforting*, (p. 5.) are very exceptionable; but we hint at these faults, not to repress the ardour of the poet, but to stimulate his care in revision.

**SCRIPTURE LYRA: containing the Study, and other Poems, chiefly illustrative of the Sacred Scriptures.** By the Rev. John Young. 12mo. Palmer.—Our remarks on the preceding work apply equally to this. The first piece appears to us most exceptionable, and the rhymes, *fell* and *Abel*, page 33, are even worse than those we have above quoted. Mr. Young's use of the grammatical apostrophe, also appears to us often harsh and unnecessary, as in p. 6,

"As though my 'nlarged view," &c.

Several of the pieces, however, (which altogether amount to more than sixty,) are not destitute of merit; and after all necessary deductions, enough remains to repay a perusal of the whole. We were particularly pleased with the following:—"The bloody, (we should have said, *blood-stained*) Coat—Olivet—The Inquiry—Anticipation," &c.

Though we feel it our duty to be faithful, we are far from wishing to check the circulation of this pleasing volume, more especially as we understand the profits of it are devoted to the reduction of an outstanding debt



upon a place of worship in the County of Sussex; so that the reader who gratifies his taste with the poetry, will by the same means exercise his Christian charity.

MISCELLANEOUS TRACTS, by Joseph Ivimey. 12mo. 3s. Wightman and Cramp.—None of these tracts are new; but some of them have been long out of print. We shall give a list of them. 1. A brief History of the Dissenters. (pp. 48.)—2. A brief Memoir of Miss Ann Price, a pious and amiable young Lady, who rendered herself particularly useful in the Sunday Schools with which she was connected.—3 and 4. Daniel Cuxon and Caleb Vernon, two pious Sunday School Children.—5. Charles Whitefield, or the Conversion of an Infidel.—6. Introductory Address at the Ordination of a (Baptist) Minister.

POPERY UNASKED, &c. A new Edition, corrected and revised. By the original Author, T. Williams, Editor of the Cottage Bible, &c. 12mo. Price 2d. Westley and Davis.—This tract had an extensive sale between forty and fifty years ago; and is now reprinted by desire of the Committees of more than one Society, for the express purpose of circulation in Ireland; but is no less adapted to the Catholic Districts of this country. The greater part of the tract consists of a contrast between the Scriptures and the Creed of Popery. The chief alteration in this edition, is in the substitution of more modern authorities on the side of Popery, which show that its principles remain unchanged.

A PRACTICAL SKETCH OF THE CHARACTER OF DAVID—*Missionary Anecdotes for Children and Young Persons*—*The Story of the Cross*—all by Robert Newstead. 18mo. Price 6d. each. Holdsworth, Kershaw, Baynes and Son.—These three little books, expressly intended for children and Sunday Schools, are well adapted to promote scriptural knowledge and practical piety among the rising generation. We are indebted for them all to the same hand, and they appear to be written with a simplicity and affection which, we doubt not, will give them an extensive circulation.

A HELP TO FAMILY DEVOTION; being a Course of Morning and Evening Prayers for every Day in the Week:

to which are added, Prayers for particular Occasions, &c. By George Smith. 12mo. Price 2s. Westley and Davis.—We know scarcely any department more difficult in theological composition, than the drawing up of devotional exercises for families, on account of the simplicity requisite to render them familiar to the younger branches, without being puerile or insipid. In this, we think, Mr. S. has very fairly succeeded, and chiefly by incorporating a considerable portion of the devotional parts of Scripture, which those who attend public worship must be in the habit of hearing frequently. We can confidently recommend the book to the heads of those families, who feel their inadequacy to the constant exercise of extemporaneous prayer.

#### WORKS PREPARING FOR PUBLICATION.

The First Volume of the Works of the English and Scottish Reformers. Edited by the Rev. Thomas Russell, A. M. Price, in extra boards, 10s. 6d. Fifty copies will be printed on royal paper, price £1. 1s.—A Second Edition of Sermons on various Subjects, by the late Rev. John Hyatt. Edited by his Son, Charles Hyatt. With a Memoir of the Author, by the Rev. John Morison, Minister of Trevor Chapel, Brompton. This Second Edition will also contain a Portrait of the Author. Price 10s. 6d.—The Divine Glory manifested in the Moral Creation. By Rev. G. Moase.—Mr. T. Pringle has in the press a Volume of Poetry, which, among other compositions, contains Descriptive Sketches of the Wild Scenery of Southern Africa, and of the Character and Condition of its Native Tribes; written during the Author's Residence in that Country.—To be published by subscription, in the course of the present year, in One Volume 8vo., Price 9s., Eclectic Theology; or, a Conciliatory View of Divine Revelation. By the late Rev. Samuel Greatheed, F.S.A. With some Account of his eventful and interesting Life. By H. W. Gardiner.—The Second Part of the Rev. John Morison's Exposition of the Book of Psalms will be published on the 1st of March. The Second Edition of the First Part is in the press, and will be ready for delivery in a few days.

\* \* \* The number of important articles of Miscellaneous Intelligence which require immediate insertion, have compelled us to postpone many brief Notices till our next.

## MISCELLANEOUS INTELLIGENCE.

### THE VETO OF HIS MAJESTY UPON THE JAMAICA SLAVE LAW.

Our readers are probably not aware, that, in December 1826, the Governor, Council, and Assembly of Jamaica passed, in their legislative character, "An Act to alter and amend the Slave Laws" of that island. Whilst it appears that the Colonial Legislators adopted some of the suggestions contained in the celebrated despatches of Lord Bathurst, yet they chose to fetter them by enactments at complete variance with the genius of the British constitution, and distinguished by great enmity against all classes of separatists from the National Establishment. But our readers will judge for themselves by the following clauses.

"83. And whereas it has been found that the practice of ignorant, superstitious, or designing slaves, of attempting to instruct others, has been attended with the most pernicious consequences, and even with the loss of life:—Be it enacted, That any slave or slaves found guilty of preaching or teaching as Anabaptists, or otherwise, without a permission from their owner and the Quarter Sessions for the parish in which such preaching or teaching takes place, shall be punished in such manner as any three magistrates may deem proper, by whipping, or imprisonment in the workhouse to hard labour.

"84. And whereas the assembling of slaves and other persons, after dark, at places of meeting belonging to dissenters from the established religion, and other persons professing to be teachers of religion, has been found extremely dangerous, and great facilities are thereby given to the formation of plots and conspiracies, and the health of the slaves and other persons has been injured in travelling to and from such places of meeting at late hours in the night:—Be it further enacted by the authority aforesaid, That from and after the commencement of this Act, all such meetings between sunset and sunrise shall be held and deemed unlawful; and any sectarian, dissenting minister, or other person professing to be a teacher of religion, who shall, contrary to this Act, keep open any such places of meeting between sunset and sunrise for the purpose aforesaid, or permit or suffer any such nightly assembly of slaves therein, or be present thereat, shall forfeit and pay a sum not less than twenty pounds, or exceeding fifty pounds, for each offence, to be recovered in a summary manner before any three Justices, by warrant of distress and sale, one moiety thereof to be paid to

the informer, who is hereby declared a competent witness, and the other moiety to the poor of the parish in which such offence shall be committed; and, in default of payment thereof, the said Justices are hereby empowered and required to commit such offender or offenders to the common gaol for any space of time, not exceeding one calendar month. Provided always, that nothing herein contained shall be deemed or taken to prevent any minister of the Presbyterian kirk, or licensed minister, from performing divine worship at any time before the hour of eight o'clock in the evening, at any licensed place of worship, or to interfere with the celebration of divine worship according to the rites and ceremonies of the Jewish and Roman Catholic religions.

"85. And whereas, under pretence of offerings and contributions, large sums of money and other chattels have been extorted by designing men, professing to be teachers of religion, practising on the ignorance and superstition of the negroes in this island, to their great loss and impoverishment: And whereas an ample provision is already made by the public and by private persons for the religious instruction of the slaves:—Be it enacted by the authority aforesaid, That from and after the commencement of this Act, it shall not be lawful for any dissenting minister, religious teacher, or other person whatsoever, to demand or receive any money or other chattel whatsoever, from any slave or slaves within this island, for affording such slave or slaves religious instruction, by way of offering contributions, or under any other pretence whatsoever; and if any person or persons shall, contrary to the true intent and meaning of this Act, offend herein, such person or persons shall, upon conviction before any three Justices, forfeit and pay the sum of twenty pounds for each offence, to be recovered in a summary manner, by warrant of distress and sale, under the hands and seals of the said Justices, one moiety thereof to be paid to the informer, who is hereby declared a competent witness, and the other moiety to the poor of the parish in which such offence shall be committed; and, in default of payment, the said Justices are hereby empowered and required to commit such offender or offenders to the common gaol for any space of time, not exceeding one calendar month."

It is with unfeigned satisfaction we find that the Committee of his Majesty's Privy Council, to whom this Act was referred, have recommended to his Majesty that it

should be *disallowed*, and the Order has been made accordingly. The despatch of Mr. Huskisson, as Colonial Secretary to the Lieutenant Governor of Jamaica, is an able document; and the following passages, referring to the clauses we have quoted, will be read by every consistent Dissenter with heartfelt satisfaction.

"The Privy Council did not submit to his Majesty their advice that this Act should be disallowed, without great reluctance. The great importance of the subject has been fully estimated, and his Majesty has perceived with much satisfaction the advances which the Colonial Legislature have made in many respects to meet the recommendation conveyed to them in Lord Bathurst's despatch of the 11th May, 1826; but, however much his Majesty may be desirous to sanction these valuable improvements in the Slave Code of Jamaica, it has been found impossible to overcome the objections to which other enactments of this law are open. I am commanded to express to you his Majesty's earnest hope, that, upon a deliberate review of the subject, the Legislative Council and Assembly will be disposed to present for your assent another Bill, divested of those enactments which have prevented the confirmation of the present Act.

"Among the various subjects which this Act presents for consideration, none is more important in itself, nor more interesting to every class of society in this kingdom, than the regulations on the subject of religious instruction. The eighty-third and the two following clauses must be considered as an invasion of that toleration to which all his Majesty's subjects, whatever may be their civil condition, are alike entitled. The prohibition of persons in a state of slavery assuming the office of religious teachers might seem a very wise restraint, or rather a fit restraint against indecorous proceedings; but, amongst some of the religious bodies who employ missionaries in Jamaica, the practice of mutual instruction is stated to be an established part of their discipline. So long as the practice is carried on in an inoffensive and peaceable manner, the distress produced by the prevention of it will be compensated by no public advantage.

"The prohibition of meetings for religious worship between sunset and sunrise, will, in many cases, operate as a total prohibition, and will be felt with peculiar severity by domestic slaves inhabiting large towns, whose ordinary engagements on Sunday will not afford leisure for attendance on public worship before the evening. It is impossible to pass over without remark the invidious distinction which is made not only between Protestant Dissenters and Roman Catholics, but even

between Protestant Dissenters and the Jews. I have, indeed, no reason to suppose that the Jewish teachers have made any converts to their religion among the slaves, and probably, therefore, the distinction in their favour is merely nominal; still it is a preference which, in principle, ought not to be given by the legislature of a Christian country.

"The penalties denounced upon persons collecting contributions from slaves, for purposes either of charity or religion, cannot but be felt, both by the teachers and by their followers, as humiliating and unjust. Such a law would affix an unmerited stigma on the religious instructor; and it prevents the slave from obeying a positive precept of the Christian religion, which he believes to be obligatory on him, and which is not inconsistent with the duties he owes to his master. The prohibition is, therefore, a gratuitous aggravation of the evils of his condition.

"It may be doubtful whether the restriction upon private meetings among the slaves, without the knowledge of the owner, was intentionally pointed at the meetings for religious worship. No objection, of course, could exist to requiring that notice should be given to the owner or manager whenever the slave attended any such meetings; but, on the other hand, due security should be taken that the owner's authority is not improperly exerted to prevent the attendance of the slaves.

"I cannot too distinctly impress upon you, that it is the settled purpose of his Majesty's Government to sanction no colonial law which needlessly infringes on the religious liberty of any class of his Majesty's subjects; and you will understand that you are not to assent to any Bill imposing any restraint of that nature, unless a clause be inserted for suspending its operation until his Majesty's pleasure shall be known."

This despatch was communicated to the House of Assembly by a message from the Lieutenant Governor, who professes his conviction, "that the House will proceed to a temperate reconsideration of a subject of such vital importance to the peace and tranquillity of the colony, with a sincere disposition to meet, as far as may be practicable, the views of his Majesty's Government, particularly by availing to introduce into a new Bill any provisions which have a tendency to impose restraints on the religious liberties to which all his Majesty's subjects, whatever may be their civil condition, are alike entitled."

The temper of these tropical legislators was, however, as stormy as their climate, for the reading of Mr. Huskisson's despatch was interrupted by "frequent bursts

of indignation." A member, named Atkinson, declared that "there was not a single passage in Mr. Huskisson's letter which was not objectionable," and proposed a call of the House, fully to discuss it. This gentleman was repeatedly cheered during his speech, and his proposition was agreed to with acclamations!—*Jamaica Papers.*

REPORT OF THE COMMITTEE OF DEPUTIES OF THE PROTESTANT DISSIDENTS TO THE GENERAL MEETING, DECEMBER 14, 1827.

It is now nearly a century since the commencement of this Institution; and your Committee think that a stronger instance need not be produced than thence arises, to mark the necessity for the most attentive consideration of the principles and tendencies of laws before their enactment. The statutes, to seek whose repeal we were originally appointed, might on the spur of the occasion have been deemed highly expedient, if not even necessary. But such a supposed necessity for restrictions strengthens the prejudice against the parties upon whom they are imposed; and the prejudice thus increased, especially if supposed to be grounded "in the wisdom of our ancestors," perpetuates the injustice.

The Test Act, at its first appearance, was levelled against the Roman Catholics; the Dissenters were only incidentally included; but by this inclusion, though acquiesced in by themselves from the best motives, they were marked as objects of suspicion and dislike; and although the circumstances of the country are now totally changed; though no danger can be imagined to exist, requiring such restraints; and though the Dissenters have on various subsequent occasions given repeated proofs of their being attached, equally with the most loyal of their fellow-subjects, to the constitution of their country, and to that family which so happily fills the throne; yet the professed dread of some unknown, undefined evil, to arise from their emancipation, joined with the desire of retaining privilege and power, still induces many to refuse to take the yoke from their necks, though the more liberal spirit of the times has relieved them from some of the hardships to which they were formerly exposed. This is exemplified in the change which has taken place in the occupations of your Committee.

By the original degradation of the Protestant Dissenters, the people were taught to regard them as fit objects of persecution; and it was accordingly inflicted in the shape of a variety of petty injuries by the malicious and the ignorant. Those days are in a great degree gone by;—and

we have the sincere pleasure to record the lapse of another year, in which only one single instance of interruption of our worship has been brought before us, and that successfully repressed. We have, therefore, been more at leisure to devote our exertions to the great object of our original appointment,—the removal of those disgraceful and injurious disabilities which still remain. The very diminution of disturbance has in one view been disadvantageous to us; for the external marks of difference arising from the occasional excesses of a bigoted populace, having in so great a degree disappeared, it has become difficult to persuade many persons of sense and liberality, that any real grievances still continue to exist. They can scarcely believe that those whom they continually meet in society, of whom they think no evil and suspect none, are still subject by antiquated laws to the same degrading penalties and disqualifications which are considered as the appropriate punishments of infamous crimes. We however unfortunately know and feel this so to be, and to be a real persecution under which we unjustly suffer, from which it is our interest and duty, if possible, to relieve ourselves, and to guard our posterity:—and to this object, under your express instructions, we have particularly addressed ourselves during the past year.

Early in April, a joint Committee, consisting of the Committee of Deputies, of Deputations from the Ministers of the Three Denominations, the Scotch United Associate Presbytery of London, and the Unitarian Association, was appointed to conduct an application to Parliament for relief; and above twelve hundred petitions from all parts of the kingdom were presented to the House of Commons, which certainly produced a very great effect: and Lord John Russell, on whose personal and hereditary qualifications for such an office it would be superfluous to enlarge, had kindly and cheerfully undertaken to be our advocate; but a state of affairs arose, still too fresh in memory to make it necessary to recapitulate particulars, which induced a large majority of our parliamentary friends and supporters to advise a postponement of the measure, in which we consequently acquiesced, with the declared intention, however, of bringing it forward in the next ensuing Session of Parliament: in the active preparation for which the joint Committee is now sedulously engaged.

Another subject was in the course of the autumn brought before the Committee, which, though not entirely new, was of peculiar interest. Many of our body well recollect, and the record is preserved in our Minute Book, that in the year 1802, the assembly of Jamaica passed an Act,

grossly infringing on the provisions of the Toleration Act, (wise and liberal as far as they went,) which was followed by similar measures in 1807 and 1808; and that on each of those occasions, applications were made from this Committee, in concurrence with some other bodies, setting forth the illegal nature and tyrannical character of these Acts, which were in consequence disallowed by his Majesty in Council, and fell to the ground. This might have been thought a sufficient admonition to a Colonial Assembly, and in fact several years elapsed without any renewal of the attempt; till in the last winter, another Act, equally illiberal and oppressive, was passed and sent home for approbation, subjecting certain parties, both preachers and hearers, to penalties and punishments contrary both to natural right, and to the spirit and letter of English law; of which your Committee being informed, lost no time in remonstrating against this new and flagrant infraction of the rights of conscience, especially referring to the former transactions, as precedents immediately in point; and we have the exceeding satisfaction of announcing to the body, that this Act also was, on examination, disallowed in Council, with the entire approbation of those of his Majesty's Ministers, to whom the administration of colonial affairs is more immediately entrusted.

It may seem extraordinary that after the former defeat, and at an interval of only nineteen years, during which more humane and liberal sentiments on these subjects had become universally prevalent in the mother country, such an attempt should have again been made. But when it is recollected that Christianity is irreconcilably adverse to all those maxims and practices by which slavery is supported; that it has sooner or later triumphed over this bitterest enemy of the virtue and the happiness of the human species; and that it is impossible to instruct men in the true knowledge of their duties, without at the same time gradually opening their understandings to some perception of their rights also; our surprise will at once cease. A slave must in all policy be kept as ignorant as possible of his rational nature; and those who are determined to perpetuate the fetters of colonial bondage, must desire as much as possible to intercept that light, the possession of which tends not only best to qualify him for the enjoyment of freedom, but to make him actually free;—and of course those ministers of religion, however blameless and exemplary their conduct, who are employed in disseminating the knowledge and dispensing the blessings of Christianity, must expect to be feared

and discouraged by such persons, in exact proportion to their zeal, their industry, and their success.

We have also to mention, that the subject of our registers has been very particularly attended to; and that an amended form, with the necessary explanations, and a strong recommendation generally to adopt it, will be ready to be circulated throughout the country within a very short period.

Two cases, which have lately occurred, bringing into question the construction of the Acts for Registering Places of Worship, have not escaped the attention of the Committee; they have directed legal opinions to be taken on the subject; only one of which having yet been received, the matter is not ripe for this report.

It may also be proper to notice, that attempts have been made, in some parishes, to include in the rate, levied on the inhabitants for building the new churches, the sum expended for fittings up and ornaments, extending even to the organ. Your Committee are not aware that such demand has yet been made on any Dissenter; but should that case occur, they will be ready to attend to it;—considering the liability to the rate “for building only,” to be a more than sufficient burthen on those who, by their very profession, can derive no benefit from the expenditure to which they are so called on to contribute.

The Committee flatter themselves that the account they have now given to their constituents of the proceedings of the past year, and their view of the present state of the Dissenters, will prove satisfactory; but they cannot permit the proceedings to terminate without again expressing their sanguine hope, that the period is fast approaching when every restriction on religious liberty, shall not only disappear from our Statute Books, but shall be swept from the face of all those Christian lands, which they still continue to disquiet and disgrace.

(Signed) WILLIAM SMITH,  
Chairman.

#### PROCEEDINGS OF THE COMMON COUNCIL OF LONDON, FOR THE REPEAL OF THE TEST AND CORPORATION ACTS.

A Court of Common Council was held on Thursday, Jan. 24th, at the Guildhall, to take into consideration the propriety of petitioning Parliament for the repeal of the above Acts.

After some ordinary business had been gone through,

Mr. FAVELL rose to move, that the resolutions of the Court of the 9th of May last should be read.

One of the Clerks of the Court read

the resolutions, which we inserted in our pages last June.

Mr. FAVELL then rose and said, he remembered that the objection made at the time those resolutions were passed, arose from his not following them up with a petition to Parliament; but, as that was now his intention, he hoped they would all this day be animated with one feeling. He rejoiced that, on this occasion, he was not advocating any mere party question. He was not the advocate of a cause merely connected with the rights of a few; with even the citizens of London, or with the people of England and Ireland. He had to introduce a broad question relating to the rights of conscience and religious liberty, (hear, hear,) which were dear to every man upon the face of the globe. This was the great principle which he had the honour to submit to the Court, and which was expressed with so much effect in the resolutions which had been read. He begged to state, that when he was pleading the cause of religious liberty, and the right of private judgment, he pleaded that cause which had been advocated by all the eminent reformers of the Protestant Church, without whose aid the Church of England could not have maintained its separation from the "Infallible Church." It was the right of private judgment for which he now contended. It was very true, that when the Test and Corporation Acts were passed, they were not intended to interfere with the rights of Dissenters. It was declared at the time, that the only object in view, was to secure the establishment of Protestantism; and upon these conditions, the Dissenters consented to their being passed. Surely, he (Mr. F.) should not be told by any gentleman, that an act was passed to indemnify them from time to time, and therefore that the acts were no grievance. The Dissenters considered this Indemnity Act as dishonourable to them, as a mere expedient on the part of its projectors, under pretence of giving further time; but he could assure them, the Dissenters felt that they were undeserving of such treatment. One hundred and fifty years had been allowed, wherein to consider of the subject, and now every Protestant Dissenter would take his stand upon the firm rock of principle. It had been said to them, "Why don't you conform to what is required?" The reason was simply this, they were not used to ratting, and would not attempt to creep into power and influence by such means. —(Hear, hear, and a laugh.) The Dissenters say, "Let us have a fair trial; and if we are guilty, let us be sent out of the country; but we have neither been heard nor tried, why then should we be

condemned?" We have been scourged in these acts for the last 150 years, and if we cannot say with Paul, "We are Romans," we can say we are Britons; and we demand a fair trial. When a prisoner is to be tried, your Lordship is aware that he is asked how he will be tried, to which he replies, "By God and my country;" now the Dissenters wished to be tried by the laws of God, and the spirit of the Constitution of this country. He (Mr. F.) spoke with reverence, when he alluded to the laws of the Deity; but was he not justified when he said, the Creator had implanted in every rational breast, a conscience either "accusing or excusing" all his moral acts, and the merit or demerit of which, the Deity alone could judge. It was a usurpation of the prerogatives of the Deity, for any man to judge his brother in matters of conscience. He trusted, that, upon this first point, he need say no more; for those to whom he spoke, were as tenacious of these sacred rights, as he himself was.

But there was another point. The question might be put to a Dissenter, "Are you well affected towards your country? You talk about the rights of conscience; are you good subjects? Are you to be trusted with civil offices?" To such questions he replied:—"We do not come canting and whining with our professions about life and fortune; we have been tried on stronger grounds than these. There were two rebellions in the reigns of George I. and II., and the Dissenters then came forward, not with their pretences or their money, but with their swords, and they were ready to part with their blood in defence of their king and country. In these periods of great danger, Protestant Dissenters had been amongst the most eager of the volunteers—none had more zealously rallied round the standard of Hanover; and when the muster took place, and George the Second looked over the walls of Kensington Palace to review these volunteer troops drawn up in defence of his crown and house, he saw many Dissenters ready to die in the cause, and he (Mr. F.) was proud to say that an ancestor of his own was amongst them. That was not a mere Hounslow Heath exhibition; the rebels were then at Derby, and these volunteers expected soon to have the bullets fired amongst them; therefore their coming forward was a strong test of loyalty. Now he came to the reign of George the Third. His Lordship would remember, that during his late Majesty's reign, he (his Lordship) was himself a commander in the fencibles upon the river Thames; and he (Mr. F.) had the honour of doing his best under the gallant Colonel. On that



occasion, a great body of Dissenters were found in the rank, but they ventured to break the law.—[The Hon. Gentleman here referred to one of the clauses in the Corporation and Test Acts, which order that no Dissenter shall carry arms.]—And in the course of a short time, Parliament passed an Act to enable them to do mischief in an attempt to support the crown. (Hear, hear, and a laugh.) Now, he (Mr. F.) had answered the question, and as to the loyalty of the Dissenters, he thought he had established their claim to confidence in the judgment of all reasonable men.

When the Right Hon. George Canning unhappily expressed his opinion in the House of Commons against the Dissenters, a spirited and honourable gentleman, who resided in the City, who was in the House at the time, went across to him and said, "I defy you, Sir, to carry into effect your own Acts," (and he might well say so;) he told Mr. C. they were Acts too bold to be carried into operation; he did not know whether they were not worse than death itself, for they went to extinguish all civil rights, and would endanger almost all the property in the country. The penalties were so harsh, that there was hardly a person but would be ruined by them; there was scarcely an individual who would not have to pay money out of his pocket for that which he had illegally paid as executor under some friend's will. It was impossible that such infamous laws could be carried into effect. Those Acts (continued Mr. F.) carry with them a strong insinuation that Dissenters are not to be depended upon. He felt great delight in being able to state, that an Act of Parliament had actually been passed in June 1824, he would not say to do away with, but to do something like undermining the Test and Corporation Acts. This Act related to Custom-house officers, Excise officers, Stamp officers, &c. and it was passed during the Liverpool administration, and must therefore have come under the eyes of Parliament and the Chancellor Eldon before it was passed into a law. [The hon. gentleman here read the Act, the design of which was, to enable persons to hold situations in the before-described offices without subscribing to the oaths.] This was done (said Mr. F.) in some measure to remove the necessity of those oaths to which so many had objected. Many persons had no conception that there was such an Act in existence as that to which he had referred; and he had been told that while it was passing, some persons in the House of Lords cried out, "They are going to repeal the Test and Corporation Acts;" to which Lord Liverpool replied, "No, we

are not; but only to remove those objections which deter persons from coming to execute these offices as they should." One noble Lord exclaimed, "I think we are going to repeal the Test Acts;" and Lord Liverpool (of whom, although he differed with him in opinion, he was happy to speak as a truly good man) replied, "There is a difference betwixt Custom and Excise and Stamp Officers, and Justices of the Peace!" This was a most extraordinary solution, (laughter) as it only increased the hardship and the anomaly. Why should inferior officers be trusted, but not those of superior education? He (Mr. F.) said nothing against the commissioners of public offices; but he knew there was none more worthy of confidence than those who were excluded from office by these laws. Yet, according to Lord Liverpool's Act, the first might be safely trusted, as it appeared by the Act itself; while the latter were not permitted to enjoy similar privileges. He therefore thought, in great submission, this answer of Lord Liverpool's only increased the difficulty. Now, not only had this Act of Parliament come to his (Mr. F.'s) knowledge, but he was aware there was a singular correspondence carried on between the most powerful and influential persons in this country upon this subject. He hoped he should upon the present occasion have the assistance of any or every friend of the Pitt Club who might be present; for he had authority to state, that Mr. Pitt in 1801 confidentially advised the Sovereign to assent to the repeal of these Acts, and this after he (Mr. F.) had heard Mr. Pitt, in the year 1789, speak for two hours against it. Now whatever were Mr. Pitt's opinions when he was in office, these were his sentiments in 1801; and when he was about to retire from office he had reason to believe it gave him the greatest pain to declare that he had held such opinions. He (Mr. F.) thought if any thing was wanting to give strength to his argument, it would be found in this Act of Parliament. He should be ashamed to consider it necessary to detain that Court much longer; he trusted that the feelings of every honourable mind would coincide with his. As far as regarded the practice of that Court, or of individuals connected with it, he must say that he never, as a Protestant Dissenter, found any member of the Court connected with the Church of England inclined to treat him with disrespect, or to say anything improper because he was a Dissenter; and he hoped he should always live in fellowship with all Christians who held the doctrines of the Bible. These Test and Corporation Acts fettered the King. His Majesty could

not appoint any officer in his household, from the Lord Chamberlain down to the Bug-destroyer, (laughter) unless they submitted to the test. They extended their influence even to the female department of the Court; and his Majesty could not appoint a Maid of Honour, however virtuous, but she must take the test. All the females of the royal household must take the test. He had heard it stated upon authority, that a Scotch nobleman, Lord Melville, who had been educated as a Presbyterian, from compunctions of conscience, he (Mr. F.) verily believed, had held various offices of state, but never qualified for any of them. He (Lord Melville) certainly ought, if these laws were good for any thing, to have been prosecuted. He (Mr. F.) had said these Acts fettered the Crown; the King could not give a pension to a poor officer's widow, whose husband was killed at the battle of Navarino, unless she took the sacrament! What a dreadful idea! There was another principle to which he would refer. The sacrament was instituted for sacred purposes; and, in the year 1704, an excellent Bishop said, with regard to administering the sacrament as a civil qualification, that it was one of the greatest grievances which could be endured. This he, (Mr. F.) stated upon authority, and not upon any *ipse dixit* of his own. Another venerable Bishop had also said, it was a gross profanation of the Lord's sacrament, to make it a civil test, and as such, the means of obtaining some secular advantage. The late Marquis of Lansdowne had also entertained similar views; and he (Mr. F.) would venture to say, although he wished to give offence to none, that any man partaking of that ordinance, merely to promote his own interest in the world, did so, by "eating and drinking damnation to himself." These facts must come before the public and the Legislature. He had made out a strong case. The acts were a complete violation of pure religion. No man had a right to force another's conscience. Their object was to create in the mind the fear of man; but had not the Saviour said, "Fear not them who have power to kill the body, but rather fear Him who hath power to kill the soul, and to cast it into hell?" These were the sentiments of the Saviour of the world. Man must never submit his conscience to human authority. Having said so much, he conceived it unnecessary to add another word on the injustice and impolicy of these Acts. He claimed the indulgence of the Court, while he stated, that he did not think there was above one-third of those who sat in that Court who had qualified. He made no accusation against those who qualified, believing it was the law of the

land, to which they were bound to conform. But he thought it high time that the Legislature should be called upon to repeal these laws, by the voice of every man possessed of just and enlightened principles. He would beg leave to read to the Court some lines, which, though they had been often quoted, were always found appropriate, and strongly illustrated this branch of his argument:

"Hast thou by statute shov'd from its design,  
The Saviour's feast, his own blest blood  
and wine;

And made the symbols of atoning grace  
An office key, a picklock to a place,  
That infidels may form their title good,  
By an oath dipp'd in sacramental blood?  
A blot, that will be still a blot, in spite  
Of all that your apologists may write;  
And though a Bishop toil to clean the stain,  
He wipes and scours the silver cup in vain."

He spoke it with all humility, but believed that while this state of things continued it could be looked on in no other light than as a foul national sin. He repeated it, he believed it was a foul national crime. It was real blasphemy, or calumny, of a sacred ordinance. Mr. Favell then moved the following resolution, and sat down amid loud cheers: "Resolved, That petitions to both Houses of Parliament be presented by this Court, founded on the resolutions of the 9th of May last, praying for the repeal of several parts of the said Acts, especially those which relate to the Sacramental Test."

Mr. PEACOCK seconded the resolution.

The RECORDER then read the resolution, also the resolutions which were agreed to in May last, and was about to put the question to the vote, when

Mr. STEVENS rose, and at considerable length supported the resolution, and who was followed by Messrs. Apsley Pellat and Richardson on the same side.

The RECORDER then put the motion, which was carried, only three dissentient hands being held up against it.

Mr. FAVELL said, he hoped that every part of the country would follow the example of the city of London. It was impossible that the voice of the country, if properly expressed, could be disregarded; and, whether we had a new administration or an old one, he had no doubt the measure would be carried. He had received communications from members of the Legislature, stating, that such a body of resolutions as that carried at the last meeting, did honour to the City. Whatever were the differences of opinion which sometimes existed in that Court, he was happy to find that there was so much

unanimity upon this subject. He remembered how hard an individual, whose bust stood near him, had toiled to abolish slavery in our colonies, and he rejoiced that he had lived to see such a spirit in the city of London, with regard to religious liberty. He should be delighted, even though this were the last public action of his life.—(Hear, hear.)

The Hon. Member then moved, that the Members of Parliament who sat in the Court, should be requested to present the petitions.

Alderman Wood rose to assure the Court, that he would do every thing in his power to forward the object of the petition. He hoped the Legislature would see the propriety of removing those disabilities under which Dissenters laboured. He had always exerted himself, and would continue to do so, in favour of the religious liberties of mankind.

Alderman Thompson felt himself bound to give this question his best attention. (Hear, hear.) He must stand excused, however, if he felt himself in some degree unprepared for the task. It would be remembered, that, in modern times, this subject had been but rarely discussed. He believed it was now nearly half a century since it had been brought before the public. He had heard, in the course of this discussion, that the Acts had passed under peculiar circumstances. At the time, no doubt, these Acts were necessary, in order to perpetuate and to secure the Protestant National Church. He could not think that there was any ground now for allowing these statutes to remain in force. When the causes had ceased, there was no longer any occasion for their operation. (Hear, hear.) He thought their repeal would not only promote good principles, but that it must also tend to unite all sects of Protestants in one bond of union. Thus, without further observation, he should do every thing in his power to promote the religious liberties of the nation.

The petition was then read, and it was moved, that it should be presented to Parliament in the usual manner.

The resolutions were ordered to be published in the usual morning and evening papers.

We are indebted to the columns of the *World* newspaper for the above report, and we take this opportunity to recommend that weekly journal to the patronage of our readers, on account of the space it devotes to religious and benevolent subjects, the general accuracy of its reports, and its bold defence of the rights of conscience.

#### BOOK SOCIETY FOR PROMOTING RELIGIOUS KNOWLEDGE AMONG THE POOR.

Instituted A. D. 1756.

The Annual Meeting of this truly venerable Society was held at the King's Head, in the Poultry, on Wednesday evening, January 16; Rev. R. Hill, A. M. in the Chair. The resolutions were proposed and seconded by the Rev. W. B. Williams, A. M., G. Pritchard, and T. James; and by Messrs. Pelcher, Sam. Wilson, Bacon, and Edwards.

We are happy in having an opportunity to state, that this valuable Institution, which has existed more than three-quarters of a century, and during that period has been extensively, but perhaps too silently diffusing its benevolent influence, is now more prominently appearing in the religious ranks of those kindred Institutions, by which the day in which we are privileged to live is so mercifully distinguished.

This Society has just removed its DEPOSITORY from King's Arms Yard, to No. 19, Paternoster Row, where its select and pious publications are on sale, both to subscribers, at very reduced prices, and non-subscribers at a small advance. Every subscriber, of one guinea per annum, is entitled to an *annual nomination* of such books as he may think proper to select from the catalogue, to the value of one pound, with liberty also to purchase at the reduced prices at any time, and to any amount.

The Society has also for sale neat cases, containing a copy of each of its books, in whole or half binding, admirably adapted for *Sunday School, or village lending libraries*, to which the attention of the pious and benevolent is particularly invited.

We feel assured, that as the operations of this Institution become more fully known; its adaptation for extensive usefulness will be more justly appreciated, and its liberal support and encouragement will be proportionably augmented.

#### PROGRESS OF THE LONDON UNIVERSITY.

This important erection is advancing rapidly. The workmen are now engaged in putting on the roof, and considering the extent of the building, which is 430 feet long, and of proportionate strength, the progress must be highly satisfactory to all its supporters. The Council proceed in their appointment of Professors.

The Rev. Thomas Dale, M. A. of C. C. C. Cambridge, is elected to the Professorship of the English language and literature; and Mr. Hyman Hurwitz to that of the Hebrew language.

#### ORDINATION.

On Thursday, October 18, Wm. H. Woodward was ordained over the Inde-

pendent church and congregation at Ashwell, Herts. On the preceding evening, Rev. Stephen Dobson, of St. Neot's, preached from Zechariah ii. 5. On Thursday morning, Rev. John Adams, of Red Hill, commenced the service by reading and prayer. The Rev. John Greenwood, of Royston, delivered an admirable introductory discourse, and proposed the usual questions. Rev. Thomas Middle-ditch, of Biggleswade, (Baptist,) offered the ordination prayer. Rev. Thomas Morell, President of Wymondley College, gave the charge in much faithfulness and affection. Rev. Samuel Hillyard, of Bedford, preached to the people; and Rev. Wm. Thompson, of Walkern, closed the solemn and highly interesting service with prayer. In the evening, Rev. John W. Wayne, of Hitchin, preached to a crowded congregation from 2 Corinthians iv. 7.

## RECENT DEATHS.

Died at Bocking, Essex, Nov. 26, 1827, the venerable and reverend WILLIAM JAMESON, late pastor of the church assembling at the Old Meeting, Royston. Mr. J. was first settled at Warminster, whence he removed to Wolverhampton, in 1781, having been elected to the charge of the Old Meeting House in that town by two thirds of the congregation; but he, with his friends, was strangely shut out, both from the chapel and dwelling house, by the arbitrary conduct of some Arian trustees. After preaching in a barn for some time, for his timid spirit shrunk from litigation, he removed, we believe, to Royston, but a painful affection of the head compelled him eventually to relinquish that charge also. He has spent the last years of his life near a beloved daughter, in the village of Bocking, where he has been well known, and justly esteemed by the ministers and churches around. He was eminently distinguished by humility and spiritual-mindedness; indeed, so greatly did the former grace prevail in him, that he left positive injunctions that no funeral sermon should be preached for him, and that nothing should be said of him at his interment.

On Wednesday, December 19, died very suddenly, Mrs. GARTHWAITE, the beloved wife of Rev. W. Garthwaite, of Wattisfield, Suffolk. The circumstances of her death were peculiarly affecting. On the day preceding, Mr. G. had left home to conduct two of their daughters from school for the Christmas recess. As they approached home, where all was left the day before in perfect health—his anticipations of a happy meeting between the mother and her children rising high—a messenger met them to communicate the heart-rending intelligence, that as Mrs. G. was walking across the room just after dinner that day, she articulated a faint ejaculation, fell down, and instantly expired! The distressed husband was amazed, bewildered, desolate; he could scarcely believe the report, till by the evidence of sense the fact was realized. Mrs. G. was a most exemplary character in every relation she sustained, and was highly and extensively esteemed; so that the sad event spread a gloom and sorrow throughout the neighbourhood, and has drawn forth, from a large circle, expressions of sympathy towards the bereaved husband and seven motherless children, the eldest eleven years, the youngest ten months old. Rev. W. Ward, of Stowmarket, and Rev. C. Dewhirst, of Bury, when they heard of the solemn event, went over to Wattisfield to sympathize with their friend and distressed brother, and “to comfort him over all the evil that the Lord had brought upon him.” Mr. Ward also attended the funeral, and on the Sabbath improved the very mournful dispensation to a great multitude of attentive and deeply affected hearers, from Matthew xxiv. 14, “Therefore be ye also ready,” &c.

## NOTICE.

We are informed that Thomas Hayter, Esq. of Brixton, has consented to become Treasurer to the Protestant Society for the Protection of Religious Liberty, instead of the much lamented Treasurer, Mr. Robert Steven, deceased. To him, or the Secretaries, any annual contributions or donations may now therefore be sent.

## ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

COMMUNICATIONS have been received during the last Month from the Rev. Thomas Atkins—J. Arundel—E. T. Prust—John Morison—Dr. Raffles—R. Hogg—Dr. Harris—Thomas Lewis—Dr. J. P. Smith—J. E. Good—J. Stowell—R. H. Shepherd—T. C. Hine—G. Redford—G. Greatbach.

Also from Eliza T.—A Constant Reader—T. S.—J. H.—Messrs. Jos. K. Kilpin—J. Palmer—James Millar.

We shall be glad to hear from Mr. Jack, on the subject to which his note refers, before the 18th of the Month.

We thank O. for his sensible paper, and would have inserted it, but for the marked personalities it contains, which would doubtless bring us into no pleasant collision with the gentleman referred to, were they published. We shall be happy to hear from him on the more general topic to which he proposes to devote his leisure.

The article on the Hampshire Academy in our next.